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# CHINA'S MILLIONS

TORONTO, JANUARY, 1913

## Consecration

### Exodus 28 : 40-43

BY HENRY W. FROST

SOME years ago, when I resided in Toronto, I went one Sabbath morning to attend service at Knox Church, of which the Rev. Dr. Henry M. Parsons was pastor. I went to the service in a very comfortable state of mind, longing of course, for a new blessing, but without any special sense of the kind of blessing which I needed. God, however, understood my real need, and before the sermon was done that morning my comfort was past and I was in distress of mind and spirit. The sermon had been upon a theme connected with the new life in Christ, and the Lord had made such a personal application of it to me that I felt wholly undone. My situation was similar to that of the bride in Solomon's Song who cried: "Look not upon me, because I am black, because the sun hath looked upon me!" And in that state of heart, I returned to my home.

Immediately after dinner that day, I found a quiet place in our home where I might be alone with myself and God, for I needed to understand myself, and above all, to know God's purpose for me. And so I meditated and prayed, and prayed and meditated. Thus, there was brought to me, at last, the consciousness that I was wrong at the center of my life. Not that I doubted that I was saved, for I knew that I was a Christian; nor that I doubted God's acceptance of me as His servant, for I was being daily blessed and used in my work for Him; but that my life was an up and down one, sometimes in fellowship with God, and sometimes out of fellowship with Him; sometimes praising Him for victory won, and more often confessing sin as a result of deplorable defeat. Thus it was that I saw that what I needed was a new consecration.

When I reached this point, I took up my Bible to study the subject of consecration. But not knowing where to turn, I sought the aid of the concordance, with the intention of working out a Bible Reading on the subject. Here, however, I met with difficulty. There were few passages which referred to consecration. But I thought to myself that this did not matter, as consecration and sanctification are the same thing, and what I could not obtain under one word I should obtain under the other. But when I looked at the word sanctification, I was in the opposite difficulty, for there were so many passages that I knew not what to do with them. It was in this way that I turned to a passage which I had noticed, which spoke both of consecration and sanctification, namely, Exodus 28: 40-43, and it was thus that I shut myself up to it and prayerfully meditated upon it. And I wish to say that God taught me something from this portion of Scripture, that Sabbath afternoon, which has never been unlearned, and which has revolutionized my life. Not that since then I have never known spiritual inequality, and have ever walked blamelessly before God. Alas! my life has often been marred by failure and sin. Nevertheless, I say it to the praise of Christ, that things have been different from what they were, and that I have possessed a blessed secret of living which I had never possessed before. And it is because I have a longing to pass on to you the secret which God gave to me that I am writing thus personally, and that now, I shall beg to lead you in the study of the passage of Scripture referred to.

The first thing that I noticed in my study is, that consecration and sanctification are not one and the same thing. We are dealing, as I believe, with a verbally inspired Scripture, and I observe that the Spirit says, "consecrate and sanctify." This signifies to me that consecration and sanctification—I speak from an experimental standpoint—are separate things. It is clear that they are closely connected, that one precedes the other and leads to the other, and that the other follows the one and results from that one. Indeed, one may truly say that they are inseparable. At the same time, consecration comes first and sanctification comes second. To put it in the form of a picture, consecration is the initial act of going through the outer door of a palace, and the subsequent acts of passing through other doors in the palace in order to occupy the whole and to reach the throne-room of the king; and sanctification is the palace itself, the whole of which is the home of the king, and where the king may be seen face to face. Or, to put it more simply and plainly, consecration is an initial act and many subsequent, similar acts; and sanctification is the consequent and resultant state.

The second thing which I noticed is, that the one who was to be consecrated had to belong to the right family. There were many orders of people in the world at that time. First, there were the great nations without; then, there were the Israelites in an inner circle; then, there were the Levites in a more inner circle; then, there were the sons of Aaron toward the center; and, finally, there was Aaron himself at the very center. Now, consecration—in the sense used in this passage—was not for the nations, nor for the Israelites, nor for the Levites at large. It was only for Aaron and Aaron's sons, and the only

way, therefore, that a person could reach the experience of consecration was by being born into that particular family. This suggests, of course, the idea of exclusiveness. At the same time, it is more inclusive than it appears. For who are the successors of Aaron and Aaron's sons? The answer comes from Revelation, 1: 5-6, in John's ascription of praise: "Unto Him that loveth us, and loosed us from our sins by His blood, and He made us to be a kingdom, to be priests unto His God and Father." Aaron and his sons were priests. We who believe in Christ are likewise priests. Thus we also may be consecrated.

The third thing which I noticed is, that the person who was to be consecrated had to have the right dress on. Moses, before he came to the act of consecration, was commanded to make linen under and outer garments, and to put these upon Aaron and Aaron's sons. These were called, the "garments for glory and for beauty." And notice the order of the words. If Moses, as a mere man, had been writing, he would have said, garments for beauty and for glory; but as a spirit-inspired man, he said, "garments for glory and for beauty." This is important, for the order of words gives us the clue as to what the garments signify. Man ever seeks to put the beauty before the glory, for he argues that a person must become beautiful in order that he may become glorious. But God, as it were, says no, for it is impossible for a man to become beautiful, and, therefore, it is impossible for him to become glorious, and hence, that he must become glorious in order that he may become beautiful. In other words, God sees only one beauty in this world; it is the glory of His Christ; and, therefore we must be clothed upon with His glory if we are to appear beautiful in His holy presence. These thoughts are amply confirmed by a comparison of Revelation, 19: 8, and II. Corinthians, 5: 21: "And to her (the bride) was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." "For He (God) hath made Him (Christ) to be sin for us who knew no sin that we might be made the righteousness of God in Him." In short, if we have faith in Christ, we are clothed with the priestly garments, and hence, we may be consecrated.

The fourth thing which I noticed is, that Aaron and his sons, before they were consecrated, had to be anointed. From the following chapter, the 20th and 21st verses, we learn what this anointing was. First, there was a ram of consecration, which was slain in sacrifice. Then, its blood was put upon the priest's right ear, thumb and toe. And, finally, oil was put upon the blood. Note the emblems and the order. It was not oil, and no blood; it was oil and blood. And it was not oil and then blood; it was first blood and then oil. In other words, there was first the sign of ownership through redemption, and after this there was the sign of acceptance for priestly service and empowering for that service. But once more, the one who believes in Christ has gone through this process. The believer is sprinkled with precious blood, and he is anointed with holy oil, for we have been bought with a price, even with the precious blood of Christ, and we have all been baptized by one Spirit into one body.

Having observed these preliminary conditions, I came at last, that Sabbath day, to the thought of consecration itself. And here I met with a great surprise. I had, as I thought, a fairly clear conception of what consecration was. It was going to a consecration meeting and there joining with others in giving one's self to God. Or, if that was not enough, it was shutting one's self into one's room, and there making resolutions and taking vows to put away this and that and to take on this and that and so forever be the servant of God. But I had glanced at the margin of my Bible and had seen opposite the word "consecrate" the three words, "fill their hands," and what filling the hands had to do with consecration I did not know. Thus it was that I read the context of the passage and came to the 29th chapter, the 22nd-24th verses. And thus it was that I learned what true consecration meant, and what it must ever mean. This was what I found. Moses, after clothing and anointing Aaron and Aaron's sons, took the inward parts of the ram and its right shoulder, and also a loaf of bread, a cake of oiled bread, and a wafer out of the basket of unleavened bread, and laid all of these in the hands of Aaron and Aaron's sons. Then Aaron and his sons stood and waved these in the presence of the Lord. And as they did this—nothing more and nothing less—they were consecrated. Do you wonder, when I read this, that I was surprised? How different it was from what I had imagined. And yet how simple it was. But, simple as it is, it is profoundly deep. That ram of consecration symbolized Christ, for those rich inward parts and that strong, right shoulder set forth His eternal deity, and those various portions of bread, made from wheat into fine flour, manifested His matchless humanity. In other words, as those priests stood there holding up these several tokens before God, they declared—whether they fully understood it or not—that their only right in holy presence was through the redemption and eternal merit of Another; and that it was in that Person's life and glory that they appeared and dedicated themselves to priestly ministry. And as God looked down from heaven and saw, not them, but the uplifted and interposed symbols of that Other, of the Christ, He accepted Aaron and His sons and consecrated them to holy service.

And this is what is necessary now. Anything else is high presumption and sin, for this is the divine way of acceptance, power and glory. In other words, the watchword of consecration is this: "Jesus only!" And do you ask, what is the watchword of sanctification? It is still, "Jesus only!" only this time, it is longer drawn out and it covers the whole of life. Paul put it thus: "For me to live is Christ!" It is for us to put it in the same way. And this is the only thing that will ever make us true priests of the living God, with a vital ministry to our fellow men. What God and men are wanting from us is life, and life is only found in Him who lives for evermore. Let us empty our hands, therefore, of everything which is contrary to our holy calling, and let us hold them up to God, thus emptied, to be filled with Christ. And as surely as God is God, so surely will He respond to our heart longing, and so surely will He consecrate us to Himself and to His blessed and joyful service.

# Present Day Aspects of the Moslem Problem

BY REV. S. M. ZWEMER—From "Men and Missions"

THE fact stands out clearly that to-day is the decisive hour for missions to Moslems when we consider the present-day aspects of the problem. No other single missionary problem is so big, so baffling, so urgent and so utterly impossible of solution in mere human strength. Six factors are evident to the student of missions and of present-day events.

I. *The unity of this problem* is recognized as it never was before, not only by the secular press and students of comparative religion, but by the Christian Church, and even by Moslems themselves. Three reviews, in French, German, and Russian, deal month by month with "The Moslem World" as a unit in its political and social evolution. Three great conferences on missions at Cairo, at Lucknow, at Edinburgh have been called to consider this problem or have appointed special committees after the conference to deal with it. The Nile Mission Press at Cairo, which is only in its infancy as a missionary agency, sent out last year literature for Moslems in Arabic, which found eager purchasers in every part of Moslem Africa, the Levant, India and in every province of China. What could more clearly illustrate the fact that in dealing with Islam we face a world unit? The forces to meet the problem can be co-ordinated, related, unified because the character of the difficulties is the same, and the line of approach identical from Morocco to Peking.

II. *The dimensions and character of Islam as a world religion are more accurately known than they ever were before.* The Cairo conference report was followed by a flood of literature. There was careful investigation of the numbers of Moslems in China and Russia. They were discovered in Madagascar and Tibét, and Brazil. Their distribution in Africa is no longer guess-work. The Lucknow conference report and the recent works by German scholars, such as Axenfeld, Hartmann and Simon have given us a real picture of Islam on the border-marches in pagan districts, and shown its character as a propaganda among animistic tribes. There are, it is true, nearly two hundred million Moslems, but nearly one-third of them are Moslem only in name and are practically animists, not Monotheists. No one can read Simon's last discussion of the progress and arrest of Islam in Sumatra and not realize this. The statistics of Islam are larger, its dynamics smaller than are generally supposed. It is no longer possible to idealize this religion. We know its worst as well as its best from government blue-books and unprejudiced testimony. Carlyle and Bosworth Smith have been completely abrogated; Muir, Sprenger and Koelle vindicated by such writers as Margoliouth and Caetani.

III. *Recent political changes in many Moslem lands give wider opportunity and greater responsibility to Christendom.* Moslems everywhere, with the exception of those in Turkey and Afghanistan, are now no longer under direct Moslem rule. However, we may condemn or condone the action of European States in Morocco, Tripoli, Persia, Arabia and other lands, the fact remains that doors once closed have in God's overruling providence been *nailed open!* The Caliphate once included all lands in its political sway—now it has shrunk to suzerainty over 15 million unwilling subjects in Turkey. And the end of these significant changes is not yet. What has happened in Persia may yet take place in Turkey, and who with a heart for bleeding Armenia would say "God forbid"? Any government is better than chronic anarchy.

Add to this the encouraging fact that the attitude of Christian rulers in Africa and Malaysia, once hostile to missions among Moslems, is changing, or has decidedly changed for the better within the past two years.

IV. *Present-day social and intellectual movements in Islam emphasize the unprecedented opportunity.* One could write a volume on this subject and collect all the material from the Moslem press itself. The desire for higher education, awakened by the impact of Western civilization and of missions, as in Turkey and in Egypt, is wonderful and wide-spread. It has reached even such distinct centers as Bokhara, Bagdad and Batavia, as well as Calcutta and Cairo. The enormous activity and modern character of the Moslem press are a continual surprise, even to those who make it a special study. Ismail Gasprinsky, the Russian leader of Moslem thought, is publicly advocating and personally pushing forward a complete revision of Moslem ideas and standards of education.

The passing of the veil is seen among higher womanhood in Persia and Turkey; there are startling proposals for ritual and social reform in Egypt; polygamy is considered bad form by many in Turkey; slavery and concubinage are only allowed to flourish where there are no gunboats or railways or publicity. They are doomed to disappear like mists before the summer sun. The whole effect of Western civilization is to disintegrate Islam, to compel it to adopt new standards and ideals. Now or never is the time to leaven the whole lump of society with the principles of the Gospel. Hearts are empty and hungry and waiting. Shall we send them the Bread of Life—or the husks of our civilization?

V. *The results in direct conversions or indirect influence of the masses were never so great as to-day.* In Java Missionary Bakker reports nearly 20,000 converts from Islam, and a movement away from Islam and toward Christianity under a native leader has nearly as many in its following. Gottfried Simon estimates the total of Moslem converts in Sumatra at 35,000. In India and Egypt many Moslems are engaged in preaching the Gospel and there is a phenomenal demand for the Bible and Christian literature. A conference of missionaries in Egypt gave it as their deliberate opinion that "to-day as never before there is manifest among Moslems an interest in Christianity and its teachings. A spirit of religious inquiry is manifest even among the Moslem religious teachers. Requests for baptism are not infrequent. There are few who refuse to listen to

Christian teaching when approached." What a wonderful testimony from the valley of the Nile! Similar conditions obtain in Turkey and Persia.

VI. *The attitude of the home churches toward the Moslem problem has utterly changed, and the attitude of the Oriental churches is changing.* This is most hopeful of all. Instead of ignorance, investigation; instead of apathy, deepening interest; instead of hopeless despair, the faith of enterprise; instead of silence in regard to a clandestine undertaking, a new literature and new organizations to wrestle with the problem. Proof for all these statements can be found by comparing the index of the reports of the World Missionary Conference held in New York with that held at Edinburgh. Islam and Moslem lands are coming to their own in the programme of world-wide evangelization. There are those not only who dare to believe, but dare to pray and labor for *the evangelization* of the Mohammedan *world in this generation.* We are discovering that precedent is nothing to God. He can make Turkey the Korea of Western Asia and work marvels in Egypt as in Uganda. The new spirit of prayer itself is a sign of promise, a harbinger of dawn, a herald of coming victory. According to our faith be it unto us. Let us every day pray for great things and expect great things from God. The Moslem world is not Mohammed's; it is *HIS* World.

# A Tour Among the Aborigines in Kweichow

FROM THE JOURNAL OF MR. JAMES R. ADAM, ANSHUNFU, KWEICHOW

THE work of God still goes forward among the Red-turbaned Miao and Water Miao, notwithstanding the fact that persecution has broken out against them. Proclamations have been promised and put out in some of the places. Our hope, however, is in God, and not in man. If the newly-interested Miao inquirers were only grounded in the Truth, persecution would, no doubt, help them, but they are for the most part only beginners, and one fears lest they should not stand firm in the face of such fierce opposition as they are called upon to endure. Over one thousand families have been enrolled as inquirers. Please pray much for these dear, persecuted Miao inquirers.

Eleven native workers are now out teaching and preaching in the homes and villages of these deeply-interested seekers after the Lord. After the harvest is gathered in, I hope to be able to send out strong bands of believers, to help to teach the many interested tribes-people. Kindly pray for this effort also.

On the 14th, I left home on a trip to our four Gospel Halls over the Muhlang river. On arrival at Patiu market I had a good time distributing Gospel sheets, while lunch was being prepared. By and by, our Christian Miao began to arrive on the market. How delighted they were to discover that we were there! "Why did you not let us know you were coming?" was the general question, after the usual salutations. We spent several hours on that market. Meanwhile, the Miao had sent home for their musical instruments, and it was in the midst of much bustle and Miao music that we finally got away. After a long descent down a steep hill we reached the village of Pudangtsai. One of our Anshunfu school boys lives here; also quite a number of Christians. Together, we sang hymns and rested while the men had their food, and then we had a season of prayer before doing the remainder of the hill. Having crossed the Muhlang river, we at once ascended the high, steep hill to our resting-place on the summit. Our host for the night was a most pleasant young man, who owns all the land he tills. We had a splendid Gospel meeting after the evening meal. Afterwards I catechized those present, and heard them repeat, from memory, Scripture and hymns.

LESU CHIEF AND HIS WIFE.

The next day we made our way, in the rain, to Takahtsi over a dangerous, rocky road. Our path first led us half way down the difficult hill we had climbed the previous night; then, skirting the foot-hills, we ascended a cliff, and were very glad to reach the chapel in safety. There is another road, but not much safer than that by which we came. All the villagers, men and women and children, gave us a most hearty welcome. As we passed through the center of the village a poor, old blind Miao woman cried out: "Teacher of the Book, give me your hands for I cannot see daylight." It was very touching indeed. This is the center where the work was much hindered by an outbreak of malignant fever last year. Thank God it is looking up and is very hopeful this year. People from both sides of the river attended the meetings. We held a two days' conference in this place. Sixteen persons were baptized. Yangkwang, who for years was a scholar in our Anshunfu school, has his native home here. He is now a most useful worker. Among the converts baptized were his wife and his mother. For the work's sake he makes his headquarters at the village of Tenten. The meetings we held here on the Lord's Day were full of His presence and blessing. A Mr. Yang lives here. For years he has acted as village school teacher, and he was also a kind of wizard. In his heathen days he was the one who "opened the way for the dead." God has used this aged brother in

blessing to quite a number of people. This village of Takehtsi has been Christian for nearly ten years. We left on the Monday for Tenten.

A very great mountain forms the background of Takehtsi. There are no round-about ways to get at it, so everybody has to make the ascent. What a long, wearisome, hot climb it was too. Once on the top the magnificent view and the cool breezes soon made us all forget how tired we were. The sun had been very hot all the way. A winding path over ridges brought us to Noah's estate. Noah is a dear, old, Water Miao Christian. He has been serving the Lord for years. Some of these Water Miao have very much land. All at this old man's village are believers in the Lord. They prepared us some nice lunch of rice and chicken. After some singing and prayer we continued our journey to Old Rat village, where Job lives. The villagers knew we were coming, so they had everything ready for us. After supper we held a delightful meeting in the open air, which was prolonged until nearly midnight. How well these dear Miao men and women sing, and how earnestly they pour out their hearts in prayer. I spoke on the words: "God with us," Matthew 1: 23, and also on "Know ye not that your body is the temple of the Holy Ghost, which is in you" (1 Corinthians 6: 19). Yang-Hsi Kwang gave a stirring Gospel address. Then followed messages from Yang Peter, Wang Peter, and Ezekiel, with plenty of bright singing in between. We retired very late full of joy.

Next morning, the 20th, rain fell and continued falling all the day. A Water Miao named Yang, a landed proprietor, came shortly after daylight to take us to his home. At first we declined his invitation, but he urged us so much that we finally decided to go round by his place and sit a while. On our arrival, he prepared a meal for us. This man has been connected with us for years, and his boy is in the Tenten school, but his heart has not yet been opened to receive Christ. While knowing a great deal about the Truth he does not yet know the Lord Jesus Christ. The whole village is in the same condition, there is not a converted man there. Yang came with us to Tenten and remained with us during our stay there. Pray for this man and for his village. His heart is not right. His wife's people are great landed proprietors and have influence, which probably has something to do with his keeping back and not coming under the power of the Lord. While at Tenten he bought a goat, which the people killed and cooked for us. On Thursday, the 22nd, seventeen men and women believers were baptized. The few days at Tenten passed all too swiftly. Truly we had the Lord's presence and blessing.

We got the heathen Miao to come and sign a covenant that this year no one would grow the opium poppy. The Lord's Day was a day of great joy, and we had a crowd of people at the meeting. On Monday, the 26th, we crossed the hills and traveled thirteen miles, escorted half the way by the Tenten band and all the school boys.

After they left us we had not gone very far when we heard the Heht'aotsai bandsmen playing. These were waiting for us on the top of a hill. The Miao are fond of music, and believe in escorting their guests or welcoming them with it. In some districts they sing songs to welcome or escort the guests at the entrance to the village. From the first day of this tour we have had their music at every village, and along the roads—sometimes as many as three bands at one time. No matter how steep the hill is they play all the way up and down. Heht'aotsai is the place where Joseph built his great house to the glory of God and for the Gospel. Seventeen believers were baptized here.

From Joseph's village we passed on to Padjia. On the way we went through Kala village, where all the villagers are Christians. After we had gone on our way a very bright young married woman came running after us with her Miao hymn book in hand and called out: "Please, teacher of the Book, sing, 'Guide me, O Thou great Jehovah' with us." Our party and all the villagers joined most heartily in this fine hymn. This dear young married woman is called Salome. Her two brothers were the first of the "Hunters" to find the Lord. Praise God for

A GROUP OF MIAO BELIEVERS AT ANSHUNFU.
Mrs. Adam is seated in front row.

the thousands who have since found Him. Her eldest brother is the preacher at Padjia, our next place.

The work at Padjia was started by a few old believers. The believers at Padjia and Heht'aotsi, up till last winter, used to all meet in Joseph's village. In future the new place will be called Padjia and the old place Heht'aotsai. These two villages are ten miles apart. A good number of families have joined themselves to God's children, and are now learning the Gospel. A very bad kind of fever has carried off many. The preacher, Jacob, and his wife were very ill. This epidemic of fever has tried the work sorely. The meeting place had to be changed from one hamlet to another because of it. Now we have fixed on a proper center, and a building site has been given, money subscribed, and labor promised. Building material is plentiful on the hill sides, and we hope before next winter passes to have the Hall erected. The women here are brighter than at any of the other places. It was refreshing to see their earnestness and great interest in God's work of bringing in the lost. It is strange that such an aggressive work should be so severely tested before the new converts are established. The heathen, of course, say that the demons are punishing these hill people for giving up the worship of demons. Certainly, the power of the demons is great among these people. Praise God, we baptized fifteen believers in this village, one of them a wizard belonging to the place. His conversion is an outstanding evidence that the saving power of the Lord is far above the power of the demons. During our short tour we baptized sixty-five converts. Hallelujah!

I ought to mention the way God is using Yang Hsikwang and Ngao (the Tenten school teacher). Pray that the Master may use them still more and more to the saving of many souls. Returning *via* Tinlan we found the father of the Hsiong brothers dying. On account of this we stayed only the one night. We had a nice gathering in the evening. The Hsiongs want to make the funeral of their father an occasion to spread the knowledge of the Gospel, so they have invited two evangelists and myself to come over and help preach to their many guests and onlookers. Sometimes these Christian funerals do much good. For several nights before the funeral Gospel hymns are sung and the Gospel clearly put before the crowds of heathen who come to see the "bustle" (*reh-lao*) as they call it.

"I have put my trust in the Lord God that I may declare all Thy works."—Psalm 73: 23.

# A Notification by the Prefect of Anshunfu

**SENT TO MR. J. R. ADAM AT ANSHUNFU**

ON the 5th of the 8th moon, first year of the Republic, I received a notification from the head of the Administration Offices, Cheo, who had received a communication from the *Tutuh* to the following effect:—

"Mr. Adam, of the Church in Anshunfu, had written stating that for more than ten years large numbers of the Miao had joined the Church in Weiningshui District, and that the number was increasing (as the result of) missionary propaganda. It seems that their object in joining the church was in no sense with a view to their availing themselves of it in order to do evil. Being profoundly convinced that this religion was good for both the people and the State, relatives preached to relatives, and members of the same family to each other. They gladly embraced it and received it with joy, quite apart from the persuasions of any outsiders. Formerly there was only an old man and his eight sons who believed. But from this family the news spread abroad till at the present time schools have

THE PANGHAI PLAIN, IN THE PROVINCE OF KWEICHOW.

Mission Work was commenced in 1897 with a view to reaching the Aborigines. The work has had special trials, the murder of Mr. Fleming and his native colleague in 1898, and the accidental drowning of Mr. Chenery in 1905. The Church has also suffered from persecution and other difficulties. This picture shows the small Mission Chapel in the foreground and the rice fields in the valley beyond. The workers still continue to cast their bread upon the waters, in confident expectation of the harvest after many days.

been established all over the place. Quite unexpectedly, however, the heads of the village fraternities conceived a great dislike to it. At the time of the Revolution the Miao people, in obedience to the command of the *Tutuh,* removed their queues, not daring to disobey. A number of rough Chinese in various places seeing that the Miao who had joined the Church usually had their queues on, but that they were suddenly taken off, were startled and alarmed, and the heads of the village took occasion of the opportunity to circulate evil reports to the effect that they had studied the foreigners' books, entered the foreigners' religion, and had gone over to the foreigners. The consequence was that a great persecution began, and that Punnaho, Tungchiaoho, Deschih, Kiahpan, villages under the jurisdiction of Tating, together with the head of the Tuchang village, Hsiongkueilan, gathered the people together and started the cry of 'Kill the foreigners and destroy the church.' This spread abroad so that the Church members in every place were very much startled and alarmed. They have now come forward requesting by letter that the authorities of the Republic will recognize treaty obligations and either make strict inquiries and arrest the offenders, or else issue a proclamation that will quiet both the populace and the members of the church. On inquiring into this it appears that religious liberty is among the rights and privileges of the people. The aforesaid missionary has no power to compel men to enter the church, and the aforesaid people must not be allowed to harass the church members. According to the statement of the foreign representative of the church, should there be a gathering together of the people with a view to exterminate the church, it is sufficient to bring about complications and feuds. Hence we should at once issue proclamations in order to maintain peace between church members and the people."

On receipt of this the Prefect is in duty bound to issue a proclamation for general information, and it is to be hoped that all classes of the people and the Miao will make themselves acquainted with it. The people are not allowed to circulate evil reports and malign the members of the churches; neither are the members of the churches allowed to make trouble arising from doubt and anxiety. It is earnestly hoped that both church members and people will be in peace, and that each will confine himself to his own sphere lest complications should arise. This is of special importance. A special proclamation.

The first year of the Chinese Republic, 7th month, 24th day, old style; 9th month, 5th day, new style.

# The Conference at Taning, Shansi

BY REV. W. PERCY KNIGHT

WE have recently returned from the little city of Taning ("Great Peace"), and some account of the conference there may not prove without interest. Owing to the recent upheaval in China, workers have not been resident in this station since June, 1911, and it was, therefore, with great expectation that we looked forward to spending some days with our native friends.

The party consisted of the Misses Johnson, Jorgensen and Fugl, with Mr. Trudinger of Kuh-wo, and the writer. The three ladies are Taning workers, and hope to be returning again before long. The trip over from Pingyang for a distance of eighty miles occupied three days. Friends at home can scarcely realize how intensely out of the world these hill cities are. They are indeed cut off from all thought, progress and movement of the great bustling world beyond. "New China" is certainly not to be found amid these lonely barren solitudes. No hum of traffic breaks the silence, and the inhabitants of these quiet villages live their toilsome, poverty-stricken lives, oftimes never travel-

FAMILIAR SIGHTS IN THE MAIN ROADS NEAR CHEFOO, SHANTUNG.

ONE MODE OF TRAVELING IN SHANSI.

ing more than ten or twenty miles from the cave dwellings that they call home. A simple-hearted, kindly people, these, up among the mountains. Their days are spent in herding flocks on the hillside, or cultivating the mountain slopes and valleys to raise their crops of cereals or cotton. Indeed one often wonders how it is possible to farm these almost inaccessible slopes. They are exceedingly superstitious and much given to idolatry. Their only pleasure is the attendance at some theatrical show, given in honor of an idol, or the feasting incident to marriages and funerals.

The entrance of the Gospel with its light and privilege makes these hill folk simple, humble, earnest followers of the Lord; and the work in the Taning district has not been without signs of encouragement for many years past.

As our little cavalcade wound round the last rocky bend in the river bed and we came in sight of the city of "Great Peace," we noticed a little group awaiting us outside the East Gate. Yes, there they were, Elder Yang and Deacons Tsao, and Li and Hsu, with Mr. Wang, the school teacher, and his scholars. There were greetings, and the heartiness of the welcome spoke well for the coming days of conference and worship together.

Arrived at the "Jesus Hall," which is quite the finest set of caves in the dilapidated little city, we held a preliminary meeting with the native leaders, and arranged the programme for the meetings.

The conference did not differ from those so frequently held in other parts of Shansi, and which have proved a happy and helpful feature of the work in this province. Four meetings a day were held, and the Lord was graciously present in the ministry of the Word. Mr. Trudinger was kept busy with accounts and settling details of business. There were sorrows in connection with the work, too, into which one may not now enter, and much that calls for patience and prayer.

At one meeting reports were handed in from the boys' school, the church, the evangelistic side of the work in the villages, etc. At another, a local evangelistic society was formed. Some thirty-six members joined, mostly young men, who promised to give a good deal of time this winter to the spreading of the Gospel. A debt, which has been a burden and hindrance to the Church, was also wiped off.

On Sunday afternoon the Christians went out in three bands and visited the shopkeepers, and invited them to a special gospel service. They sang, as they wended their way through the streets, and very soon the big chapel was packed with an eager and attentive throng. Mr. Trudinger spoke on Naaman. The local magistrate, Mr. Ten, and his secretary, came along, and were given chairs near the platform. We had a good opportunity of speaking to him later, and he took away a New Testament and other books. The day following we took dinner with him in his Yamen. The writer hopes to have some of these young men from Taning down to his

A LINE OF BARROW-MEN WHEELING THEIR LOADS.

Bible School at Pingyang in January. To our native brethren we must increasingly look for the evangelization of the scattered hamlets and isolated villages in the mountains.

It was with very real regret that we said goodbye to our friends. Will you give them a place in your prayers?

Quite a little crowd came to see us off, and we left these warm-hearted people to start on the return journey full of thankfulness for the memory of the pleasant days spent in their midst. May the great Shepherd Himself tend and bless the flock gathered out from heathenism in the district of Taning.

# Our Shanghai Letter

BY MR. JAMES STARK

THIS autumn we have already had the pleasure of welcoming thirty workers back from furlough, and with them thirty-four new probationers and associates from Great Britain, North America, Australasia and the Continent of Europe.

Since the date of my last letter, two hundred and fourteen baptisms have been reported.

Mr. Chas. Thomson, at the request of his fellow missionaries alike, of the C.M.S. and the C.I.M., has undertaken the task of completing the translation of the Old Testament Scriptures into the Taichow colloquial, which the late Mr. Rudland left unfinished. He is now working on the Book of Job, and will value prayer.

Mr. Robert Cunningham, writing from Tatsienlu, on the Tibetan frontier, informs us that the new province, Hsikangseng, was formally established there on October 1st. This province extends from Wasikeo on the east, to Chiamdo, on the west. The temporary Governor is the present Commander of the Tibetan expedition. All restrictions as to travel in this territory have now been removed.

Mr. F. S. Joyce reports long continued drought, making it impossible to sow the wheat crop in district of Hiangcheng, Honan. He writes:—"The heathen have used every device to bring rain, of which there have been only a few small showers since May, but to no effect; so they have given it up as hopeless. The robbers and the soldiers commit many outrages upon the poor country people, and one trembles to think what will be the condition of the country if famine is added to these other troubles."

Mr. Ringberg, who has been ill with sprue, is now rapidly improving, under the treatment of Doctor Jackson, in Shanghai.

Miss A. Henry, I am sorry to say, is in a very weak condition. She was brought down to Shanghai on the 4th instant for further medical advice, and is now under Dr. Jackson's observation.

Two fresh cases of fever, presumably typhoid, have appeared in the Boys' School at Chefoo—Paul Lagerquist and Sidney Cecil-Smith. The drilling of artesian wells has been commenced, money having been specially provided by a kind donor for this purpose, and it is hoped that in time there will be an abundant supply of pure water, thus removing one important source of infection.

I am thankful to be able to report that the correspondence received from the provinces since the date of my last letter, shows that the situation throughout the country continues to improve, and that opportunities for preaching the Gospel never were more favorable.

In announcing his own and his wife's safe arrival at Meihsien, Shensi, Mr. R. W. Middleton reports that as they journeyed thither from Sianfu, they found the people quiet and friendly. He further mentions that wherever the land can be irrigated, the people are sowing opium; but the Governor has issued proclamations threatening to execute with brass grass cutters, which he has had made, and are on view in the provincial capital, anyone found doing so. Soldiers have been sent out to warn the people that the threat will be carried out.

Writing from Chungking on the 17th of October, Mr. R. B. Whittlesey intimates that the conditions in the province of Szechwan are, to all appearances, steadily improving. In Chungking itself, ten days previously a gang had plotted to overturn the Government, and had obtained the support of some of the soldiers, by promising them a day of looting. Their scheme was, however, discovered at its inception, and was closely watched. On the day when it was to have been carried out, the ringleaders were arrested and shot.

From Kiungchow, in the same province, Mr. Fawcett Olsen writes that on his return to this city, on September 17th, after an absence of ten months, he and Mrs. Olsen found the Mission premises just as they had left them. This, he says, was due in part to the vigilance of the Christians, and in part to the protection afforded by the city magistrate. Mr. Olsen also found the city enjoying peace and quietness. The civil magistrate is very favorable to Christianity, being himself an old Church member from Fushun. On the occasion of a Church gathering, he asked the evangelist to be allowed to speak, and with much zeal and eloquence advocated the cause of the Gospel.

As far as Mr. Olsen has been able to observe, the Revolution has caused several effects locally. He sums them up as follows:—

"(1) The time honored worship of Confucius at the Confucian Temple, in which all the city officials, civil and military, used to take part with great pomp and ceremony, has been reduced to two deputies bending the head three times before the Confucian tablet at the spring and autumn sacrifices. It is no longer compulsory for the official to visit the temples twice a month to burn incense.

"(2) The civil magistrate decides civil cases only, e.g., disputes as to land, property, marriage laws and customs, etc. He has under his control 200 city-guards, who guard the public offices and the city gates. All robberies, cases of assault by violence, thefts, etc., are tried by the military official, who holds

the power of life and death, and visits with capital punishment (shooting) all convicted robbers.

"(3) Another change is to be seen in official and social etiquette. Inferior officials greet superiors with three dignified bows of the head. The old-time profound obeisance between friends is exchanged for one curt bow.

"(4) Another remarkable change is that of the head-dress. Under the old regime one knew what to expect; but now we are always meeting the unexpected. Some wear their hair long; some prefer a short crop; and some no crop at all; so that sometimes a congregation looks somewhat like a meeting of clean-shaven priests. As for the variety in hats, they are many; but the black felt crown-top variety seems to prevail among the teacher class, and a distinct advantage seems to be that they can be made at home.

"(5) Some of the Christians have suffered much during the period of change, but it has been in common with non-Christian. In Shenhsin, one old lady and her son, Church members, were cruelly murdered by private enemies. In Kiungchow, several Christians have been visited by robbers, more than once, and lost all they had. In one village, more than 200 homes were destroyed by fire, and several Christians rendered homeless. In another village, a band of two hundred robbers swooped down in broad daylight, and ransacked the place. One poor Christian woman died a month afterward from the consequences of the fright then received. During the siege of last year, one member and his two sons were killed, as they would not come into the city for protection. Since that time, during our absence, his wife and only boy of nine years old, were cruelly murdered in their homes by private enemies. One Christian was killed at Pukiang, another in the Yachow district, and a third at Meichow during the Revolution.

"(6) An independent Church movement, which was commenced previous to the Revolution, has been deepened and broadened during this time of change. A self-governing Church society has been formed, with the young evangelist and leading members as officers; but it is so far in perfect harmony and co-operation with the foreign pastor. This is their day of small things; but we shall need much wisdom and the grace of humility to direct this movement aright."

Mr. Olsen further writes:—"Since our return, we have been trying to take hold of the cords again. I am glad to say that the work has been bravely carried on by our staff of evangelists during our absence. We invited the six of them to spend a week in Bible study and conference together, and we had a very helpful time. We studied first Timothy and had talks about methods of preaching, self-government, Bible-study, prayer, how to win men, etc. I think they have gone back to their work comforted and strengthened. As one result of our conference, we have decided to hold a Gospel preaching campaign at least once a year, and are to have a week's meetings in and around Taihhsien city in about ten day's time."

We learn from Mr. T. Darlington that everything is now very quiet at Wanhsien. He writes:—"We are back again at normal. The roads are all clear, and but for straggling bands of highwaymen, who attack lonely coolies, we should not realize any difference. There seems to be no reason why everyone should not return, and that as soon as possible."

Several parties of workers are now on the upper Yangtze, *en route* to their stations in Eastern and Western Szechwan. Mr. Squire, who arranged for their boats at Ichang, writes:—"The General sent several of his cards to us, through the Consul, saying that, if in any part of the journey our parties met Hupeh soldiers, by showing his card the missionaries could have any assistance they might require. He wrote something to this effect on each card."

Mr. Samuel Clarke announces the safe arrival of Mrs. Clarke and himself, with Miss Pearson, at Tsunyi, Kweichow, on September 13th, after a pleasant journey from Chenyuan. He writes:—"The country seemed quiet, and there was promise of an abundant harvest, which is now nearly all gathered in, so that rice is cheap. We found the house here and all the things left in it in good condition and, as far as I am able to judge, everything untouched. During the absence of the missionary, Mr. Tien, the Chinese helper left in charge, seems to have loyally looked after things. The meetings appear to have been carried on all the time, though the attendance had somewhat fallen off."

Mr. Cecil-Smith, writing from Kweiyang, in the same province, on September 30th, says:—"Our work goes on quietly. Street chapel meetings, generally crowded, give us much encouragement, as those attending seem to show great attention to the Word preached, and usually several buy Gospels afterwards. But so far we have not seen any definite fruit resulting from these meetings."

Miss Francesca French, in reporting her safe return to Hwochow, Shansi, on September 28th, with her sister and Miss Cable, writes:—"We had a very warm reception from the Christians. In this city there is great willingness to receive us and to hear the Gospel."

Mrs. Herbert Taylor, writing from Kwangtehchow on October 24th, says:—"We are as busy as we can be. We are pasting large texts in prominent places in the city. Yesterday and to-day Mr. Taylor thought of the tea shops and restaurants, as the rain prevented the pasting outside. One proprietor of a tea shop, when asked if we might paste up in his shop, waved his hands and exclaimed, 'I do not want a robber here.' He thought we were posters of the Pirate Cigarette bills. When he understood it was Gospel texts, he said, 'O, paste up as many as there is room for.'"

Mr. E. G. Bevis, in a letter dated October 17th, writes:—"You will be glad to know that the work both here and in the country, continues very encouraging, and that the interest in the Gospel messages is increasing wonderfully. For several months, the nightly preaching service in front has resulted in hundreds hearing the Word. Forms have been put on the street in warm weather, and a big lamp hung in the doorway, gathering a large crowd every evening. I ventured with lantern views one night, but could not repeat it for the crowd blocking the street. The regular preaching at the Nan Kuan Chapel, morning and evening, has been much blessed of God, large numbers being seated at the door every evening

HAMLETS ON THE BANK OF THE CANAL IN KIANGSU PROVINCE.

as at this place. Every evening at dusk a class of fifteen to twenty boys, who have memorized Scripture and Hymns, meet and are rewarded with text cards. A number of new inquirers have been enrolled as a result of these efforts."

In closing, allow me to give from a letter from Mr. J. O. Fraser, dated September 30th, an extract, which I think will be of special interest to you. Mr. Fraser writes:—"This month Mr. Gowman and I have seen a good deal of the few teachers and students to which I referred in a former report. The desire to form a Y.M.C.A. is as strong as ever with them; and a later feature, still more pleasing to us, is the strong desire of not a few to start a Bible class. We hope to have this latter put on a definite footing. Yesterday afternoon (Sunday) we held a kind of inauguration meeting for this Bible class, at which fourteen were present—three of them being school teachers, and the most of the others students. Quite a few of them show a real desire to become Christians, and some of these very students would hardly look at us a year or two ago. One young man, aged twenty-one, is a specially interesting case. He was born in Lhasa, Tibet. His father was a Chinese secretary there to someone or other, and his mother is a Tibetan. Later on they moved to Yatung, just over the Indian frontier, where they lived next door to Miss Annie Taylor. The latter got on good terms with them and often preached to them, especially to this boy and his mother. He says he can remember quite well how she used to teach him the Gospel when he was quite a little boy, and says: 'She practically made me a Christian.' Afterwards the family moved to Shanghai, thence to Szechwan, and finally here, where the father is permanently employed as head clerk in the Customs. They are quite a better class family and well spoken of, and have always been friendly to us. This young man has been coming to us very often lately, and not only wants to be a regular attender at the Bible class and club (which we are hoping to start), but tells us he wants to be a Christian. We feel very hopeful about him. His name is Tai. He is well educated, and seems to be a man of not a little character and 'grit.' He has a very candid way of talking, and does not appear to think that there is anything to be ashamed of in being a Christian. Our services have been better attended this month than any time since I came here. Last Sunday morning we had our record attendance—45. Many of the soldiers come, and we are trying to get into their barracks and address them all together, as has been done elsewhere."

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## The Closing of the Year

Almost since the inception of the Mission in this country, it has been our custom at the close of each year at our prayer meeting in Toronto, to commemorate the death of our Lord.

These gatherings have been seasons to which many look back as times of deep spiritual refreshment. Our meeting on December the 27th instant, was one from which those present—about one hundred in all—went away with a fresh sense of the Lord's presence and power.

The Rev. Mr. Winchester, pastor of Knox Church, Toronto, presided at the meeting, and spoke from Revelation 19: 9, "Blessed are they which are called unto the marriage supper of the Lamb."

Mr. Winchester had that morning been with the Rev. Doctor H. M. Parsons, who for so many years has been in such close and sympathetic touch with the Mission, as a beloved friend and valued member of the Council, and who is at present lying in a very weak physical condition.

When it was mentioned to Doctor Parsons that Mr. Winchester expected to be at our meeting that evening, the doctor, who has frequently presided at similar gatherings, sent as his message to the China Inland Mission—words which have so truly characterized the doctor's own message to God's children during the many years of his ministry—namely, "Preach the word. Declare the blessed Hope until He come."

In Mr. Winchester's address on the text mentioned above, he strongly emphasized Doctor Parson's touching admonition, and God, by His Spirit, caused deep searching of heart, as the speaker referred to the solemnity of the times in which we live, and the urgent necessity for earnest, consecrated service, whilst we watch and *wait* for the return of our Lord.

# Editorial Notes

AT the first of the year, we shall be sending out our new Prayer Union card and letter. May we request any person, who has been in the habit of receiving these, and who may not wish them continued, to kindly advise us. Also, may we request any person who has recently changed his address to notify us. Attention to this will greatly assist us. The annual fee for the Prayer Union card and letter is ten cents.

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It is our custom to send copies of "China's Millions" free of charge to all donors. If, however, these friends desire to relieve the funds of the Mission by paying the subscription of the paper, we shall be thankful for such help. The subscription price to such, and to others, is fifty cents a year. For papers delivered in foreign parts there is an extra charge for postage of fifteen cents.

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The Rev. F. A. Steven, who resides at London, Ontario, has recently found open doors of service, in representing the Mission, at Detroit and Chicago, and at other smaller places. He hopes later, to visit Toledo and Cleveland, and possibly, some towns contiguous to these cities. If any friends in these sections desire Mr. Steven to speak in meetings which they may be able to arrange, will they not write to him, or to the Mission office at Toronto. We shall welcome, and be grateful for such assistance.

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We wish all of our friends a blessed new year season, with the conscious presence and joy of the Lord as their richest gift and portion. There is one gift which always makes rich, and with which sorrow is never added. It is the Lord Himself. May our friends have this Gift of gifts, and so be blessed indeed. And in expressing these desires, may we add our great thankfulness to our friends for all they have been to us during the past year. Their sympathy, prayers and gifts have been inexpressibly precious to us, and we believe that they have been likewise precious to God. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust!"

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It is a well known fact that there is a new stirring of life amongst the Mohammedans. This has been seen in many countries where Mohammedanism has been most fully entrenched and developed. And now, Mr. Rhodes, of the China Inland Mission, writes that the new awakening has reached China. He says: "Having personally visited some of these (Moslem) centers and seen the enthusiasm which is being shown for training the future leaders of Chinese Mohammedanism, I earnestly warn the Lord's children not to neglect Islam in China longer." This warning is a new call from God to evangelize the Mohammedans in China, and we hope that it will find a response in more than one heart and life. The Rev. William W. Borden, a Yale University and Princeton Seminary graduate and a member of our Council, is about to proceed to Cairo, Egypt, to study Arabic, with the purpose of going later to China and of working amongst the Mohammedans there. This, however, is but one life, and many other lives are needed. If men will but hear, God is calling: "Whom shall I send, and who will go for us?"

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Dr. Zwemer, in speaking at a Conference at Maylock, England, used the phrase, in reference to the non-Christian religions, "Supernatural—from beneath." He then made clear what he meant by this in the following words: "You cannot explain the wickedness of the world as merely human. It is human, plus something; and that is why non-Christian religions are successful. They are supernatural—from beneath." This indeed, is a true saying. Eliminate Satan from the non-Christian religions and they would be so powerless that we should have nothing to fear from them. It is the satanic presence and power in them which makes them grip and hold the hearts of men, and which makes them almost invincible. "We wrestle not against flesh and blood—but against principalities, against powers." Hence, there is but one religion can conquer; it is that one which is supernatural—from above. And this religion is the Gospel which has been committed unto us, and which God has commanded to be preached to the ends of the earth.

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"Endure hardness, as a good soldier of Jesus Christ." (2 Timothy, 2: 3.) The late Count Nogi, of Japan, was not one whose life, in general, called for imitation. And yet, from a natural standpoint, he had got hold of a great life secret, and he developed it with large success. This was one of his rules of conduct, as expressed in his own words: "The soldier who would perform his duties with credit on the battlefield, must have trained himself to perform all that is expected of him in time of peace. There ought not to be any neglect or defects in his daily life. The conqueror of himself in time of peace must be a man, if he would aspire with any right to the honor of fighting under the flag of the Rising Sun." In other words, heroes are made, not at sixty, but at sixteen years and twenty-six years of age. Let a man fail to discipline himself in the smaller things, in his youth, and in the commonplace, and he will fail in the larger things, in his older age, and in the crisis. The Spartan element in life is not pleasant, but it is necessary if one is to endure later the strain and shock of conflict. God's desire is for strong and well-seasoned men, and He is looking for such. These, and these alone will be counted worthy of having the honor of leading the fight beneath the banner of His army, which is the true and only army of the "Rising Sun." Who then will put himself under the discipline of the Holy Spirit, that he may be able to wage a good warfare and to win great victories for Christ? For such an one, there will be a crown of rejoicing in that day of rewarding which is yet to come.

# CHINA'S MILLIONS

TORONTO, FEBRUARY, 1913

## "The Vision of the Glorified Lord"

*Read Revelation 1 : 9-18*, R.V.

BY MR. WALTER B. SLOAN

WE are standing on the threshold of another year, the one that is passing from us has been one of unrest and anxiety in many ways. In China there has been uncertainty regarding the outcome of the Revolution, so recently consummated. At home the great coal strike, and other lesser difficulties between employers and employed, have created a feeling of insecurity; and latterly the war, between the Balkan States and Turkey, has served to remind us afresh of the danger of a great European conflagration.

As we look back at the past year and seek to consider what progress has been made in the great task of the world's evangelization, it is almost impossible to resist the conclusion that we are, to borrow a military metaphor, doing little more than "marking time." In a call to prayer, recently issued by one of our most missionary Churches, the following striking statement occurs: "So far the response of our Church to the call for volunteers and for money has been such as to expose our present inability to rise to our opportunity," as expressing the present condition of the Church generally, in view of its calling to send forth the Gospel throughout the world.

We are not going to enlarge upon this aspect of the situation, for it is probable that never in the history of the Church have the words, "crisis," "opportunity," and "urgency," been so much used as during recent years; and when such words are heard frequently they begin to lose their effect. Yet these words have not been used inadvisedly, and our condition is the more serious because the appeal which such language represents has so far been heard in vain. Nor is it our present intention once more to seek to diagnose the causes which have brought about this situation.

We are looking forward to a new period of time, let us seek earnestly to see wherein lies the possibility of deliverance and victory. It may be briefly summed up in the title of our article "The vision of the glorified Lord."

It is of deep interest to observe how throughout the Scriptures the new and fuller vision of God comes in the hour of need, and how the fresh character in which the Lord reveals Himself becomes the provision for His people's wants. It was so when Israel was enslaved and oppressed in Egypt, and God spoke to Moses at the burning bush, showing His knowledge of their sorrows, and calling Moses to be the instrument of their deliverance. It was so when Joshua was by Jericho, and the people were about to commence their campaign for the possession of the land. A man stood before Joshua with a drawn sword in his hand, and announced himself as the Captain of the host of the Lord. In the New Testament we see the Messiah of Israel, who has also come to be the Savior of the whole world. Even after the Lord's ascension it is only gradually that the chosen Apostles realize that God's revelation of Himself has passed away from being national and local to become universal and world-wide.

The Acts of the Apostles shows us how in the ministry of Paul, the Gospel spread with remarkable rapidity in important Provinces of the Roman Empire; but with the close of the Acts our history of the Church ceases. We gather, however, from second Timothy, that in the last days of the Apostle's life he was more impressed with the gathering forces of evil than with the triumphant condition of the Church.

The writings of the Apostle John are generally regarded as being the latest in the New Testament, and we may surely assume that it was after the Apostle of the Gentiles had laid down his earthly ministry that John became God's messenger to the Churches in Asia. A survey of the letters to the seven Churches shows us the presence of Satan and the power of evil at work in the Church to a remarkable degree. We must keep these conditions in view if we are to understand the need of the Apostle John when the Lord granted to him this vision of His heavenly glory. Turning now to the account in Revelation i., we notice first in verse 9 the Apostle's description of himself as the one to whom the manifestation was granted. He is "your brother," the one who can enter sympathetically into all that affects his brethren. Then "partaker with you in the tribulation and kingdom and patience which are in Jesus" having his own share of tribulation in fellowship with all those who look for the coming of the Kingdom, and wait for it with patience. The best explanation of all that is contained in these words is to be found in chapter 5: 4, "I wept much, because no one was found worthy to open the book or to look thereon."

The age of the Apostolic ministry is passing away; the Church, which was begotten, in such power and purity at Pentecost, and which spread with such rapidity at first, is deteriorating; and the outlook is so discouraging, nay so overwhelming, that it finds expression in the words "And no one in the heaven, or on the earth, or under the earth, was able to open the book or to look thereon" (chapter 5: 3).

Such is the outlook even of our Apostle, but the Lord, who ever liveth and reigneth, has neither forgotten His servant, nor His Church. The ministry of the Spirit is granted to those whose past resources are exhausted, to reveal to them afresh the fulness of God. The Apostle, we read, "was in the Spirit on the Lord's day." We need not stay to discuss the exact reference of the expression, "The Lord's day," but we must carry with us the thought that the vision which follows was ministered through the gracious operations of the Spirit of God—He who through all time remains as the guide and guardian of the Church. The Lord has a new message for the Church, a message that will fit into the condition of their present need, this last Apostle is the chosen messenger, but in order that he may be able to receive and transmit the message, the Lord must meet with him afresh to remove his despondency to drive away his fear, and to fill his heart with new hope and courage.

The Lord draws near in a threefold way and we read of what John saw, of how he felt the touch of the Master's hand, and of the words in which he heard anew the Master's voice.

The looking on the Lord's glory and the experiencing of the touch of His hand were in a very real sense personal to the beloved disciple. We can read of them, we can meditate on all that he tells us of them, but we cannot share them with him. It is different with the great announcement of Himself to which John listened. It was in these uttered words that the fullest revelation came, and through the ministry of the Spirit we may share their meaning with the Apostle.

Let us listen once more as if we were with him and hear the words for ourselves as from the Lord's own lips, "Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and Hades."

In thus announcing Himself, the Lord was meeting out of His own fulness the need of His servant, and equipping him for the ministry that he was still to accomplish.

It must be so with ourselves. The circumstances of our time may seem more difficult and pressing than those of the past. The greatness of the world's need is being brought home to our generation, we are slowly beginning to recognize the inadequacy of the Churches' response. We must see again in view of our present condition, the ascended Lord, He who transcends all time, He who is the Lord and giver of life, the once offered sacrifice, the exalted Son of God, holding the destiny of all things in His hands.

It is not enough to go on patiently and diligently with our tasks if our hearts are fearful and discouraged. We must enter afresh into the fellowship of Him who has the keys of death and Hades, and trust Him to overcome every obstacle, to prepare the way of His Kingdom, and to come again in power and great glory.

# The Triumph of Faith

BY THE LATE REV. H. M. PARSONS, D.D.

(Extract from an address given some years ago)

"AND it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold, here I am. And He said take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Genesis 22: 1, 2.

Notice Abraham's obedience. He sets out with no foreknowledge, but there is no weakening, no uncertainty, no saying "I wonder if I mistake—shall I go here—or shall I go there? Oh, if I only knew what to do in this case—I would like to go to this place, but I would like to have God's help as I go." There was nothing of this about Abraham; he makes the preparation and starts out on his journey. Why? Because he believed God; because he knew what God said; he was not in doubt, because he knew that God was able to keep His own word. But what a pang it must have brought to that father's heart as they traveled along and Isaac said, "Father, here is the fire, but where is the lamb?" And note Abraham's noble answer, "My son, God will provide for Himself a lamb for a burnt offering." They journeyed on and came to the place which God had told him of. He had the divine command as to what he was to do; he had a revelation of God's mind; just the same revelation that you can have, just the same as I can have. God does not reveal more than He wants you to do; we must remember our God is not like the gods of the heathen; every command must be obeyed before further light is given. I have often thought that He will sometime bring us to a standstill in disclosing the way, so that we will wait on Him in quietness to learn whether He wants us to go this way or that way, and wait till He reveals His mind to us. Then, when through His word He shows us what our next step is to be, we notice that in every case it is to a higher plane of spiritual life. We have been leaving the lower, and insensibly getting nearer the higher; but be not alarmed if you are not heard when you have been trying to serve God in sacrifice or in any other line; it is all part of His plan, for He wants us to wait till He is ready to speak to us. Danger generally comes when we say, "Oh, I know all about this, I do not need to ask God about it." And then Satan comes to our aid, and tries to lead us into the wrong path, and suggests, "You had best do things this way," and so we are led into grievous error through not obeying the revelation of God's will. Go and tell Jesus all about it. Never go down to Egypt trusting to its resources, because the result is only sorrow and loss, for when Abraham got into Egypt he lost ground; he fell into evil spiritually, and when he came back, he came into fellowship, and was restored to communion with God. And how easy it is to get into Egypt; we are on the hill-top on the Lord's Day, we enjoy communion, and we are happy because we

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are nearer our Father. And then Monday comes, and we look back with a sort of sigh and regret and say, "Yes, that was all very well yesterday, but this is Monday, and I have my business to attend to." Yes, and you just step down and out, and just retrace your steps again, and very quickly we can get out of the way, and on Tuesday we are a little lower down, and when Wednesday night comes the spiritual life is still less manifest, and we are really much too tired to go to the prayer-meeting, and that is the reason of our slim prayer-meetings, because Christians do not walk in the Spirit from Monday to Wednesday night. God had great patience with Abraham, keeping him near the altar, and He has just as much patience with each one of us.

Now, I think it is plain, that if Abraham had consulted his natural senses he would never have left his tent that morning; but he did not take counsel of the flesh. He did not consult his own senses; he consulted One who dwells on the mountain; he took the entire burden to the Lord. He did not ask any question of Jehovah; and this is a most beautiful thought. He did not hold any argument; he did not dispute the command; and he did not even ask the reason why? We always want to question. What is the reason you are doing this, Lord? Sometimes the Lord comes down to our homes and takes a little child and bears it away to be with Himself; and we get into rebellion, and we think hardly of His actions, and seem to think that the Lord is dealing unjustly with us.

But these afflictions have not come at random; they have been sent to teach us; they have come to lead us to Christ; they have been sent for a purpose, and if they are received in the Spirit, then comes the blessing, then comes the power, then comes the consciousness of fellowship with God, and there is no symptom of rebellion.

Abraham goes on; he went on with fearless courage; he went on unto Mount Moriah; he took his son Isaac and he left his servants behind; he takes the knife in his hand, and he has the wood and the fire for the sacrifice on the altar, and together they set out for the top of the mountain. And now look at the position; all that lay in the purpose of God, all the promise of a son, of an heir, of a seed innumerable, lay in that boy Isaac; if Abraham offered up Isaac as a sacrifice he offered up everything, all that God had given, all that Abraham loved. But he trusted in God, he had faith in Him, and God drew aside the curtain clear down to Calvary, and showed him the connection between the two sacrifices, Abraham offering up his son, and the Son of God dying for our sins (John 8: 56). And as Isaac was to Abraham the centre of all his life, so Christ ought to be to us; everything centres around the stricken Lamb of God of which this sacrifice was the type. And in the heavenly places the great Anti-type stands forth the accomplishment of the sacrifice of Isaac; for as Isaac was received back as it were from the grave, (Hebrews 11: 19), so the Lord Jesus Christ has gone to the Father's right hand in resurrection and glory. I remember once reading of a lady, who, speaking the experience of her heart went back to the time when her heart-felt expression to Jesus was, "All of self," and "None of Thee." Then she came a little nearer, and the Spirit of God working still more in her heart, she said, "Some of self and some of Thee;" then she was drawn nearer to the Light, into a sweeter communion, and the Light was revealing herself to her; and so she said with strong desire, "Less of self and more of Thee," until finally her prayer was, "None of self and all of Thee."

Abraham passed through that trial and won a great victory through faith, and when the days come when the Lord Jesus is to appear, with all the saints visible in their glory, the Patriarch will receive a crown for all his daily suffering and sacrifice.

Brethren, God keep us near to our altar; teach us more of the constantly increasing power of faith; help us to submit to Him and simply trust and follow patiently all the way, till the brighter day dawns, and He shall come.

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God cannot, will not, does not, bless those who are living in disobedience. But only set out in the path of obedience, and at once, before one stone is laid upon another, God is eager, as it were, to pour out His blessing, "From this day will I bless you."—*J. Hudson Taylor.*

# In Memoriam—Henry Martyn Parsons

BY H. W. F.

THE China Inland Mission, the Church in Canada, and the Church at large, have suffered a great loss in the death of Dr. Parsons. It may be truly said, "There is a prince and a great man fallen this day in Israel."

Henry Martyn Parsons was born in East Haddam, Conn. upon November 13th, 1828. His father was the Rev. Isaac Parsons, who was pastor of the church in East Haddam for forty years. His mother was Sarah Budd, daughter of Underhill Lyon, of Rye, New York. Henry was educated at East Hampton Preparatory School, from 1842 to 1844, and at Yale College, from 1844 to 1848, in the last of which years he took his degree. He then taught school at Lynn, Conn. and later, in the Academy at Richmond, Va. It was at this latter place, when 23 years of age, that he was converted. He entered the Connecticut Theological Seminary (now at Hartford) in 1851, and graduated from there in 1854. He was ordained and installed in the First Church of Christ, at Springfield, Mass. upon November 15th, 1854, where he remained until 1870. In that year he accepted a call to the Union Church of Boston, where he became pastor in association with Dr. Nehemiah Adams, and where he remained until December, 1874. He then became the pastor of Olivet Church, Boston, and was thus connected until November, 1877. At that time he accepted a call to the Lafayette Street Presbyterian Church of Buffalo, where he ministered until April, 1880. He then removed to Toronto, having been called to Knox Presbyterian Church at that place. In 1900, he was made Pastor Emeritus, of Knox Church, and in 1904, he celebrated his ministerial jubilee. In the last years of his life, he occupied himself in preaching, teaching at the Toronto Bible College, assisting in Council Meetings, both of the Bible College and of the China Inland Mission, and in helping on all evangelical work which he had strength and opportunity to assist.

THE LATE REV. H. M. PARSONS, D.D.

Dr. Parsons was a notable figure in any company of persons where he might be found. Tall, and commanding in presence, he stood out amongst men. This was particularly noticable in the pulpit, where, in his Westminster gown, he was the personification of the older type of a Christian minister. And whenever he spoke, he became still more conspicuous. His voice was full and pervasive, and his utterances were striking and persuasive. His style of preaching was mostly expositional, and his discourses, especially upon such themes as the Atonement, the Holy Spirit and the coming of Christ, were broad in view and strong in argument. He was in no sense a seeker after the applause of men, but contrariwise, he spoke boldly against sin and folly, whether in or out of the Church, not fearing the reproach of the Cross. In private life, he was an exemplary husband and father, and his friendships were ideally loyal.

Dr. Parsons was the first minister of the Gospel to welcome the China Inland Mission to Toronto, and he did this openly and affectionately at a time when the Mission was under suspicion as a foreign and interdenominational organization. From that day, in 1889, to the day of his death, he gave it his sympathy and prayers, doing all he could to foster its interests and safe-guard its principles. When he was on his death-bed, he sent a message to its members at the Mission Home in the following words: "Preach the word. Declare the Blessed Hope until He come." This was one of the last messages which he gave, and it is an index of what his life and ministry had ever been.

The China Inland Mission offers its heartfelt sympathy to Mrs. Parsons, and the children of the family. It praises God with them because of him who now sleeps in Christ and sees the King in His beauty; but it mourns with them because of earthly loss and separation. And its prayer is and will be that they may ever be sustained by Him who is the Father of mercies and the God of all comfort.

# Stories from North Hupeh

Twenty-two years ago the present writer, who had recently come from China, went from Toronto to Chicago to meet the young men, referred to below, at the Moody Bible Institute. It was his privilege to address several farewell meetings, along with some of them, and then to accompany them to Madison, St. Paul and Minneapolis for other meetings. At this point he made final arrangements for them, and said good-bye as they started for China. The years have brought many changes. Mr. Duff had to retire on account of his wife's health; the others have all done excellent service for China and the Gospel. Mr. G. J. Marshall died about two years ago, Mr. A. Thor has gone to lead a Scandinavian mission in South China, Mr. Wm. Taylor is now superintendent of the Kwangsin River, Kiangsi, and Mr. Lagerquist has built up a good station at Laohokow, in succession to Dr. Geo. King.—F. A. S.

## I. Meeting with Tuan Fang.

A. W. Lagerquist was a young Swede who lived in Chicago. After his conversion he entered the then recently founded Moody Bible Institute, some 24 years ago, as one of the first group of students. On the completion of his course he was accepted by the China Inland Mission and sailed for China in October, 1890, with his fellow students, Mr. George Marshall and Mr. A. Thor, and Messrs. A. Duff and W. Taylor of Toronto. His early missionary years were spent in the northern province of Shensi, where most of the Scandinavian members of the C.I.M. are located, and there he came into contact with Tuan Fang, a Manchu official, at that time Treasurer of the province. Tuan Fang was killed by his own soldiers during the early days of the Revolution in Szechwan. Hé is deservedly regretted by foreigners, and by many enlightened Chinese. Their friendship began on this wise. As Treasurer, this man had issued orders that only "large" or full sized cash were to be used, and "Mao Ch'ien," or the small and base cash withdrawn. All the cash shop keepers in Cheochih city obeyed the order and redeemed their cash notes with good cash, except one man, and he gave 700 large and 300 small cash for each 1,000 cash note. As he bought the small cash for less than half the price of the large, he was cheating the people very seriously. When anyone complained he would have them beaten, and even the magistrate did not dare to interfere, for this business man had a literary, and therefore a social standing higher than his own. One day Mr. L's servant remonstrated upon being offered 300 small cash. A clerk at once jumped over the counter to attack him, and after a severe beating, took him to the Yamen and had him locked up. When his master enquired about it the Court magistrate at once released the servant, though he said that he dared not try to do anything to the cash shop owner. For the sake of the people who were suffering under this injustice, however, he wished the missionary would send a letter to the Treasurer of the province to ask whether this rule applied to the cash shops of the City of Cheochih or not. This was done, and the Treasurer sent up an officer bearing strict orders that every city and every shop alike must obey the regulations. With such an order the Hsien was able to compel the bank official to obey the law. Tuan Fang also asked that the young missionary would call upon him the next time he was in Singan. Shortly afterwards the visit was paid, and it was the beginning of a friendship which helped the Treasurer to understand missionaries and their objects, and which has thus proved helpful to other workers. This better understanding and friendly feeling doubtless had much to do with the brave and capable service which he rendered to the Shensi missionaries at the time of the Boxer outrages.

MR. H. G. McMAKING.

Mr. McMaking was accepted by the North American Council some months ago, and sailed from England in the early Autumn.

Tuan Fang told his visitor of a troublesome ailment from which he suffered, and this he was able to relieve, and eventually to cure. A few years later (1901), when the Treasurer of Shensi had been elevated to be Viceroy of Hunan and Hupeh, Mr. Lagerquist and his family returned to China, after their first furlough. On arriving in Hankow he sent his card across the river to the Viceroy's Yamen and Tuan Fang at once sent back a request that his friend would come to see him. After a very cordial greeting, the missionary perceived that his excellency was exceedingly near sighted, and as he had qualified himself for optical work, both by long practice in China and by study in a Chicago college, Mr. Lagerquist offered to test the Viceroy's eyes. This was done, and two pairs of glasses were ordered from Chicago, with such excellent results, that Tuan Fang could scarcely do enough to express his gratitude. Among other tokens of regard which he gave the missionary, was a pair of fans painted and written by the former emperor Tung Chi. He asked where the party was going and, when told that Laohokow was to be their station, he said, "Oh, you will be in my territory then, now be sure to let me know if you are in any difficulty, or if I can be of any service to you." He sent an escort and a gun boat part way up the river with them. As missionaries we deprecate the seeking of social intercourse with officials as being liable to interfere with our proper work, and to remove us from the sympathies and confidence of the common people; and yet the officials are men and need the Gospel as much as the coolies do, and whether their courtesies arise out of our efforts to help them, or from their own desire to be kind and friendly to us, it is right to meet them in a courteous and kindly

spirit. The foreign doctor's fame had evidently gone before him, for two days' journey from Laohokow the representatives of an official met the boat and begged Mr. L. to get into the sedan chair which they had brought and hurry overland to see the official's wife, who was suffering severely. On his arrival at the official's home he was surprised to find Rev. D. W. Crofts of the same mission awaiting him. The disease was a very trying one, but after a number of visits the lady made a full recovery. Such an introduction to the city meant that he had a great many calls both from the officials, the gentry and the common people. In addition to his oversight of the church and preaching in public, he had the work of "local secretary" for the mission, a great deal of dispensary work, and in the last ten years he tested and fitted glasses for over one thousand persons, missionaries, officials and the common people. This illustrates the varied character of the service which many missionaries are rendering, and the confidence with which many officials now regard them.

# A Trip to a Mountain Village

BY MISS F. L. MORRIS, KIEHSIU, SHANSI

MRS. Chao, one of our Christian women, our Bible woman and myself have just returned from one of the largest of our mountain towns, where we spent sixteen days doing evangelistic work. It took us two days on donkeys to get up there, and two to come back, so we were away just twenty days. We arrived home on Christmas eve, and everything in our humble home here looked so bright and clean, and the food tasted so good after twenty days of eating nothing but Chinese food, and seeing only Chinese homes. Neither of the women were accustomed to the steep and difficult mountain paths, and our Bible woman has only just recently learned to ride an animal, but they were exceedingly brave, and we got up there and back without any serious mishap. It meant no small amount of self-sacrifice to them to accompany me on this trip in such cold weather, over such rough roads, but it has been a blessing to them, as well as to those to whom we went. We three rode donkeys, and had an extra one to carry some white flour, onions, etc., which cannot be bought up there, as they only produce oats, beans and potatoes, with sometimes a little vegetable. The oats and beans are ground into flour and used much as we use the white flour, but as we are unaccustomed to this kind of fare, we felt it better to take white flour with us.

THE WAY THE COOLIE CARRIES HIS LOAD IN CHINA.

The women in the village listened most earnestly to the truth, many of them begging us to stay longer as, they said, they could not fully grasp the meaning of this great salvation in so short a time. Some, of course, had heard before when I had spent a day or so in the village, but the majority heard this time for the first time, and it was a joy to us to give them the glad message of salvation through faith in Jesus Christ. Nearly all of the women up in these hills weave all of the cloth used for their own and the family's clothing, so that they are always very busy, but in spite of this fact, they put aside their work and really gave themselves up to hearing what we had to tell them.

The grandfather in the home where we stayed, an old man of seventy-four, has, I believe, really accepted Christ as His Savior, and he was so anxious for others to hear that he led us to five or six villages within a radius of three miles from his home, where he had friends and relatives, so that we might tell them the Gospel also. His second son and his wife have put away their idols and, so far as they understand, have decided to follow Christ. The elder son and his family were also most interested in the truth, and we trust this whole family will be saved. Several others in the village seemed to have grasped the truth and decided to follow Christ. Our hill evangelist and the old man who accompanies me to the villages also had excellent opportunities for giving the Gospel to the men, and we trust that before long we will be able to return to this place where there is not only no opposition at all, but where the majority of the villagers are anxious to understand how to obtain eternal life. We distributed a large number of tracts, and left Gospels with those who wished to read for themselves.

The head man in the village is a highly educated graduate of the Taiyuanfu University, who sees the need for reform, and has been enforcing it in his own town. Last year he abolished gambling, theatricals and public worship in the temples, urged the women to unbind their feet, and the men to cut off their queues. The money saved was used in establishing a

*Photo by]* THE ANNUAL FIELD SPORTS AT TENGYUEH, YUNNAN. *[C. G Gowman*

fine school for boys, where this young Mr. U. himself superintends the teaching of Geography and Arithmetic. In order that you may know, however, how very difficult it is to introduce reforms in these distant interior places, let me tell you that for months last year this young man was followed by the rough element of his own and nearby towns who cursed him, hooted and nicknamed him foreign devil, because they felt he was influenced, in some way, by foreigners to introduce these reforms; but, I am told, he went quietly on his way, never answering or paying the slightest attention to the mob, until they gradually left off their petty annoyances, and now there are none in the whole district who do not respect him and even praise his patience and perseverance in continuing to act for their good, while they sought in every way to hinder him! He and his wife invited us to their home several times, and they both listened most earnestly as we told them the old, old story of Jesus and His love. He had read portions of the Old Testament, but had never read the New, so I presented him with a copy, and would like you all to join with us here in special prayer that God will use this, His own Word, to the salvation of this young man, who could be such a mighty power for righteousness in his district, if only filled with the Holy Spirit of God.

Yesterday, New Year's Day, was not widely kept as the first day of the New Year by the Chinese, though a few of the larger shops put up the Republican flag, and there was a little show of holiday entertainment at the Yamen. We, however, and the Christians, kept the day in proper style, so that we had a stream of callers from morning till late in the afternoon. The gentlemen were received in the men's guest room by Mr. Kueh, where they listened to the Gospel as they sipped their tea and ate Chinese sweet-meats. The women were received in the back here, and about twelve o'clock we had a preaching service, where over eighty people listened to a good address from Mr. Uang.

We are having many more of the city men in to our Sunday services of late, and we trust that the truth will find an entrance into their hearts. The city people here have been hard to reach, but we believe there will yet be a turning to God of many who have been hearing the Word for some years now, without yielding to it.

Please continue to work with us by prayer, as "more things are wrought by prayer than this world dreams of," and we value prayer more than we can tell you, both for ourselves and for the work to which God has called us.

# Work in Yencheng, Honan

BY REV. K. B. NAUMAN, YENCHENG

HAVING been here for some time in the early part of the year, there are no "first impressions" to record, except that I have been pleased to note the progress which has been made during the intervening time. Each new sphere of work presents its own special difficulties and perplexities, hence the work here is not an exception. These are doubtless permitted so that we may the more readily learn what He will do, and may the more fully lean upon His strength.

Although my section work is almost completed, I feel that there is still much to learn regarding the language, the practical side of which is to be gained by contact with the people.

A conference was held from the 14th to the 17th of the month. The construction work on the new chapel had just been carried to a point which permitted of its temporary use for this purpose. The evening before the opening meeting, workmen were busy up to 10 o'clock in building the platform. The week before, the falling of a much needed rain followed by snow had delayed the builders, but at the same time did not cause any damage to what had already been constructed. Considering this delay, we felt that we had cause for thanksgiving in that it was not on this account necessary to postpone the meetings.

Another reason for gladness was the attendance. Under different circumstances more might well have been expected, but as it was, the old chapel would have been quite inadequate for the numbers which came. We had in various ways been prevented from making any special effort to secure large delegations from the various out-stations, owing to a recent rain, which had provided the long-waited-for opportunity for sowing wheat, the country people were busy; thus a deep spirit of sacrifice was manifested on the part of many who attended the conference.

The messages which we received were most helpful; and we cannot be too grateful for the assistance which Mr. Joyce so helpfully rendered. He took the basal doctrines of our faith, and clearly explained, enforced and illustrated them. At other times the message was specially given with a view to influencing some of the outsiders who were present at these meetings.

On Sunday afternoon, it was a great pleasure to witness the baptism of twenty-nine persons who were thus received into Church fellowship. As it had been my privilege to listen to the answers of a few of the candidates, it gave me real joy to know how clearly some had grasped the truth as to their present participation in the benefits of the New Covenant. The baptismal service was followed by the remembering of the Lord's death. At the Sunday evening service —the last meeting of the conference—a goodly number of inquirers publicly committed themselves to the Lord. May they from this step receive such a blessing that they may go on from one step of obedience to another, until they are fully persuaded that the Lord's grace in Christ is intended for them individually, and that God has freely given them an eternal salvation.

Granny Fan, of Kweiki, Kiangsi, aged 86, selling a Gospel to a countryman. She keeps the door, sells Scriptures, and preaches the Gospel very clearly to the many visitors.

This week I have been out at two processions or gatherings of the people and, while this sort of work is entirely a new experience, I trust that it may prove a means of blessing, as well as of learning how to minister to the many who are so unconscious of their real needs.

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"Where is that transformation—that renewing of our minds—which makes our bodies really living sacrifices, our very dress to speak of Christ as our adornment, our houses and homes and tables to bear witness to an untransformed world of the change which has come over us, and of the fact that we are just living with one object of life, to do the will of our God, to obey His command, to spread His Gospel to every unblessed sinner."

* * * * *

"Sometimes it may be that while we are complaining of the hardness of the hearts of those we are seeking to benefit, the hardness of our own hearts, and our own feeble apprehension of the solemn reality of eternal things, may be the true cause of our want of success."—*J. Hudson Taylor.*

"WE ARE SEVEN."
Promising pupils in the Girls' school, Kweiki, Kiangsi.

# Results of School Work

(Extract from a letter)

BY MISS M. MOLER, WENCHOW, CHEKIANG

THE school work is intensely interesting, and the children keep me very happy. It has been interesting to take note of the girls who were the little ones five years ago, and who are now about ready to marry and leave us. I well remember my trials with one little girl. I think she was the only one of the younger scholars about whom I felt hopeless. Her duties were continually undone, and no exhortation or punishment seemed to have the least effect upon her. She has just asked to be admitted to the Church as a "learner." The five years have made such a difference in her. When she expressed her desire for baptism, Mrs. Seville had a very interesting and satisfactory talk with her. She dates her conversion several years back, indeed about the very time when we were feeling her such a problem. When Mrs. Seville said to her, "You know we did not see anything in your life which led us to think you were saved at that time," she smiled through her tears and said, "I know I was naughty, but I *was* converted at that time." We have no trouble in seeing the difference in her now. She is still a child in many ways and loses her temper occasionally; but she comes along with an apology that would win a harder heart than mine.

Several of the other girls are asking for baptism. When asked what led them to a decision for Christ one replied it was something that an older girl had said once in leading prayers—something about hell—she could not remember just what. Another, heard a group of older girls talking about our Lord's second coming. The conviction that His return was imminent led her to ask an older sister to pray with her, and this resulted in her conversation. Sometimes we feel that the school girls are slow to take a definite stand for the Lord; but I believe that often a work is going on in their hearts of which we do not know.

One of the girls, whose father was an unbeliever, died while home for the holidays last summer, and before her death urged her father to believe. After the death the mother was weeping bitterly, and the father remonstrated, asking why she felt so. She answered, "if you would only believe I should not feel so badly." He answered "I will," and from that time has been keeping the Sabbath and attending services, and seems to have made a real decision.

Cholera has taken several of our people this autumn. One of the boys, who a year or so ago graduated from Miss Young's school, and who was doing valuable work as a colporteur, died here in the compound.

FIVE "YOUNG HOPEFULS" IN THE BOYS' SCHOOL at KWEIKI, KIANGSI.

# Requests for Prayer

MR. C. G. GOWMAN, TENGYUEH, YUNNAN

*Photo by]* A COUPLE OF SHAN WOMEN HERE IN TENGYUEH. *[C. G. Gowman*

There are quite a number of Shan people here, especially women. The large Shan places are one, one day's journey south of us. We are hoping to make a trip to them before the long rains. They are, I understand, very friendly. Buddhists. A number of these Chinese Shans, who have gone just across the Burma frontier seven days' journey from here, have been reached by the American Baptist Missionaries to be more receptive to the Gospel than the Burmese Shans, and a number of them have been baptized.

I HAVE been able to take several meetings lately, but have devoted the most of my energies to section study, and hope to write on my second section in about a week. After that I hope to give more time to the practical aspect of the work.

At present, I go with Mr. Fraser one day each week to one of the markets and assist in selling books and tracts. It is certainly a splendid way to get to know the people. There are several items for which I would ask an interest in the prayers of the Toronto friends. First, on behalf of the tribes people of this district—the Shans and Lisu, who are one day's journey to the south-east of us. Pray that the way may soon be opened up for us to take the Gospel to them in something like an adequate way. We have already arranged for a visit to the Lisu, leaving here (D.V.) January the 7th.

Mr. Fraser visited them two years ago, and they have been in here often when in the city. Latterly, however, they have visited us less frequently, for the significant reason that the demand for their chief article of merchandise—incense—has decreased so greatly since the Revolution, that their trade is nearly gone, praise God.

Two days ago, some of these people were in, and it was found that they remembered much of what had been taught them two years ago. But the thing above all else which remained prominent in their minds was that of the second coming of Christ. This was touchingly illustrated by one of their first questions about the doctrine—"Teacher, has Jesus come back yet?"

They invariably ask this question. Oh! that we may soon present Christ to them so that this truth may have the sweet and blessed significance to them that it has to us.

Second: On behalf of some opium refuge work which has just been started to-day! There are seven men who are taking the medicine (the Malay remedy) and we are hoping and praying that this agency may be used here, as in many other places, to disarm the prejudice to us and our message, which is still quite strongly manifested.

Pray that many may be rid of sin's bondage, as well as that of the opium.

Third: On behalf of our "Preparatory Y.M.C.A." This is the result of several months of patient work among these young men, who desire that a Young Men's Christian Association be organized. The original "promoters" have dropped out now, and their places have been taken by young men who are more inclined to listen to the Gospel, or rather have less *man fear*. We have had from twelve to fifteen in a Bible class for some time, and have gone through the Gospel of Mark, and are beginning to go through it again more closely.

From present indications, this movement promises to be successful, as far as members are concerned.

Pray that we may be used to bring many of these young men to know Christ.

*Photo by]* THE FAMILY OF THE CHIEF CLERK OF THE CHINESE CUSTOMS IN TENGYUEH. *[C. G. Gowman*

The young man to the right is, I think, very near the Kingdom. His brother is in our Young Men's Bible Class. The mother is a Tibetan. The two young men were born in Lhasa, the capital. This is the most home-like home I have seen in China. Pray especially for these two young men.

# Tidings from the Provinces

### PRAYER TOPICS.

In the matter which is published in this issue of the Millions, six provinces are represented, namely: Hupeh, Shansi, Honan, Chekiang, Yunnan and Kiangsi. Different phases of work are mentioned, showing opportunities, possibilities and results. These call for the one thing which is needed, and which will avail—the earnest and believing prayer of God's servants in the home lands. "Men ought always to pray and not to faint." How much depends upon our unfailing faithfulness to this sacred trust, which has been committed to us.

During the past few months letters received from China tell of the burden for souls which is felt by those who write, and also their desire to see the Spirit of God so working in the hearts of those who are under the sound of the Gospel, that they may yield themselves to the Lord. These missionaries, by their letters, are seeking to burden us also, that we may be led to unite with them in definite petition for definite decisions for God, on the part of those who know that Jesus is the way, the truth and the life.

Those who during the past few months have for the first time gone out to China, and are now engaged in the study of the language, will deeply appreciate remembrance in their behalf. We would ask, therefore, that during the remaining months of their stay at the training homes they may be conscious of definite help received in answer to the prayers of our readers.

### KIANGSI.

**Kanchow.**—"Shortly after my arrival in Hsingkueh I accompanied Mr. Bunting in visiting three of the eighteen market towns in that district. In one we were happy to find some who were earnestly desirous of the Christian religion, and they were from the wealthiest and most influential families of that locality. They came to the inn where we were stopping, bringing their Bibles and hymn books, which they had purchased in Kanchow, and they desired that they might be instructed. Later they prepared a feast for us, and we could see, as they assured us, that idolatry had been abolished from their home. In another market we were invited to have tea with a shopkeeper, who claimed to be a follower of the Christian religion. In a conspicuous place at the front of his shop he had, some months previously, hung up the four characters "A Follower of Jesus." In this place also eight or nine came in from the country to see us, and professed to be seekers after the truth as it is in Christ.

"In Hsingkueh the prospects are also encouraging. Among those who are the most desirous of a church being opened are men of considerable influence and prestige. Seven or eight shop-keepers and several scholars, two holding Chinese degrees, came each evening and listened earnestly to the gospel message, as proclaimed by Mr. Bunting, and some have manifested a real turning from sin and an earnest seeking after Christ as their Lord and Savior. They are now trying to find a suitable place and property for a chapel. In this they have been balked considerably, but we are earnestly praying that God may soon open up the way, and in this influential and prosperous city, His kingdom may be established in many hearts.

"On my return journey to Kanchow it was my joy and privilege to spend a week with one of our Chinese helpers at the large market town of Chiangk'eo. In this place I received the kindliest treatment and welcome from the Chinese yet experienced. On market day we sold one hundred and forty Gospels and Bible portions. On the days following many visited my room and showed an earnest desire to know more of God's Word.

"Throughout the entire district there seems a ready response to listen to the Gospel message, and a demand for books not hitherto experienced. During the four weeks' sojourn in the district, 1,410 books were sold, netting a total cash proceeds of 14,266 cash. We earnestly pray that God's blessing may rest upon the seed thus sown. The need in Hsingkuehhsien is certainly appalling, and the opportunity is as Hon. Granville Waldegrave has well said, "Such as no one, a few years ago, would have dreamed possible."

Rev. L. C. Whitelaw.

### HONAN.

**Chenchowfu.**—"You will be glad to know that the work both here and in the country continues very encouraging, and that the interest in the Gospel message is increasing wonderfully. For several months, the nightly preaching service in the front has resulted in hundreds hearing the Word. Forms have been put on the street in warm weather and a big lamp hung in the doorway, gathering a large crowd every evening. I ventured with lantern views one night, but could not repeat it because the crowd blocked the way. The regular preaching at the Nan Kuan Chapel, morning and evening, has been much blessed of God, large numbers being seated at the door every evening as at this place. Every evening at dusk a class of 15 or 20 boys, who have memorized Scripture and Hymns, meets, and those who attend are rewarded with Text-cards. A number of new inquirers have been enrolled as a result of these efforts."—Rev. E. G. Bevis.

### MONTHLY NOTES.

#### Arrivals.

December 16th, at Halifax, Mrs. H. G. Barrie and three children, from China, via England.

January 21st, at Halifax, N.S., Miss A. Hunt, from England.

#### Departures.

January 14th, from England, Miss E. K. Hooper, for Shanghai.

#### Births.

October 29th, to Mr. and Mrs. W. E. Tyler, a son (William Wood).

### BAPTISMS.

| | |
|---|---|
| **Kansu—** | |
| Tsinchow | 12 |
| **Shensi—** | |
| Tungchowfu | 12 |
| Hanchung out-station | 4 |
| Chengku | 2 |
| **Shansi—** | |
| Kweihwating | 3 |
| Kihsien out-station | 10 |
| Tsinglo | 2 |
| Yohyang | 10 |
| Chaocheng | 93 |
| Hungtung | 24 |
| Kiehsiu | 10 |
| Puchowfu and out-station | 11 |
| Chiehchow | 2 |
| Yuncheng | 2 |
| Tsoyun | 5 |
| Yuwuchen | 5 |
| Siaoyi | 16 |
| **Honan—** | |
| Shekichen and out-stations | 45 |
| Taikang and out-stations | 22 |
| Honanfu | 14 |
| Yungning | 5 |
| Sihwa | 26 |
| **Szechwan—** | |
| Luchow out-stations | 23 |
| Pachow and out-stations | 10 |
| **Kweichow—** | |
| Chenyuan | 3 |
| Anshunfu out-stations | 65 |
| Kweiyang | 3 |
| **Yunnan—** | |
| Talifu | 2 |
| **Kiangsi—** | |
| Sinfeng out-station | 2 |
| Yungsion and out-stations | 4 |
| Hokow | 27 |
| Yuangchow and out-station | 29 |
| **Anhwei—** | |
| Kwangtehchow | 3 |
| Laian and out-station | 5 |
| Anking | 1 |
| **Chekiang—** | |
| Taiping out-station | 10 |
| Wenchow | 30 |
| Pingyanghsien and out-stations | 40 |
| Chuchowfu | 25 |
| Lungchuan and out-stations | 55 |
| Fengchuan | 5 |
| Yunhwo | 16 |
| Yenchow and out-station | 3 |
| **Hunan—** | |
| Yuanchow | 8 |
| Changsha | 11 |
| | 715 |
| Previously reported | 1,075 |
| Total | 1,790 |

# Editorial Notes

THIS is a time of the year when our missionaries do much traveling, in passing to and fro in China. Will not friends remember this fact, and ask that God may give His servants protection from all harm. It is the remarkable record of the Mission that, in all of its forty-seven years of experience, not one life has been lost as a result of accident in journeying. This has been in direct answer to intercession before God. And it is to be remembered that what our Father has done, He can do. Let prayer, therefore, be offered believingly and continually.

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We are forcibly reminded of the shortness of our days and the instability of our service by the taking away by death of Dr. Parsons. Since our work in North America was established, in 1888, four Council members have died; and Dr. Parsons is the fifth to pass away. Moreover, Dr. Parsons was one of the first Council members given to us, and, therefore, he has been identified with the work during the whole of its experience. Thus "the old order changeth," and we are forced to face the "new." Will the new be as good as the old? Or, will there be a weakening and declining? God forbid! Without Him, it would have to be so. But with Him, we may expect, a steady ongoing in the ways of righteousness and of fruitful service. We trust that our friends will pray for this, that we may finish our course with joy and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God.

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It is encouraging to see that the Republic of China is in earnest in bringing the opium cultivation and trade to an end. The President, some time since, issued a strong proclamation against poppy growing, ordering the Governors to severely punish all who are guilty of this. Besides this, there seems to be an honest desire on the part of government officials at large to fulfill the President's order, and hence, to make an end of the opium. The greatest hindrance, to a fulfillment of this purpose is found in the attitude and action of Great Britain, which country, because of her financial interests, still moves slowly in aiding China in her efforts. We speak of this last in order to call for continued and definite prayer, that the God of the nations will interpose and help the Chinese people in their attempt to throw off the opium-yoke and thus free themselves from its burden and curse.

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Some time ago a Social Reform Association was formed in China by some of the most prominent of the leaders of the Republic. These men felt that old China needed drastic reformation and that a society should be organized to give effect to their proposals. Hence the Society and its promulgation. Many reforms were advocated, among which are the following: No concubines; independent holding of property after coming of age; dependence on self, not on friends and relatives; equality between men and women; marriage by choice, and the right of divorce and re-marriage; small families; abolishment of foot-binding, wearing of earrings and face-painting; receiving no gifts while holding official positions; prohibition of idols and images; prohibition of geomancy and other forms of divination; prohibition of smoking, drinking, etc. Thus China is seeking to save herself, apart from God and Christ. Note how superficial the above reformation is. Each item has to do with earthly and outward things, and the heavenly and inward things are left out of account. There can be no doubt of the fact that most of the reforms are needed, and that they should be brought to pass. But suppose they are, as thus advocated; would China be any nearer God and His salvation? What China needs is life, life from above and life eternal. This and this alone is what will bring her people up and out of soul corruption.

That valuable missionary magazine, "The Missionary Review of the World," has recently published a list of statistics covering missionary work throughout the world for 1912. These in some cases are necessarily incomplete, but they can generally be relied upon as approximately correct. The leading items are as follows: There were added to the church abroad, 212,635 adults and children; the number of communicants is 2,644,170, and the number of communicants and adherents is 6,055,425; the total number of native workers is 111,982; the total number of missionaries in the field is 24,092; the income from the field was $7,902,256; and the total income of missionary societies was $30,404,401. All of these figures show decided increase over the previous year. For this, we cannot be too thankful. At the same time, in view of the need and the resources of the Church, there is room for confession of sin, humbling before God, and prayer for more devotion to Christ and to a lost world.

"Behold, I make all things new"; (Revelation 21:5). This is a heartening word for those who are weary and who are tempted to be discouraged. In its original setting, the phrase has reference to the new heavens, the new earth, and the new Jerusalem. But it contains, at the same time, an eternal principle, for God is ever creating and recreating, and He is ever making old things new. A confirmation of this statement is found in Paul's second letter to the Corinthians, where he says: "Old things are passed away; behold, all things are become new," a verse which has a present application. God then, is ready, day by day, to transform our lives, by putting away the old and by bringing forth the new. And the meaning of this is the more apparent when the word "new" is considered. Two words are particularly used in the New Testament which are translated new, the one signifying newness in respect to age, and the other signifying newness in respect to quality. The word in our text is the latter. That is, God is ever ready, in spite of increasing years and infirmities, in spite of natural failure and loss, to keep us fresh and invigorated in spirit. Then we need not sing our requiems, but rather our pæans of praise and thanksgiving, for we may go from strength to strength and from glory to glory, to the very end.

# CHINA'S MILLIONS

TORONTO, MARCH, 1913

## The Pastured Sheep

BY MR. JAMES H. McCONKEY

SOMEWHERE I have read this story of the first Napoleon: A great battle was impending. The commander was inspecting his troops. Turning from a mass of undisciplined, inexperienced men before him, he said to one of his generals: "These men I know nothing about." Then, as his eye ran over a body of men who had been with him for a short time and knew something of march, bivouac, and battlefield, he said: "These men *I think* I can trust." Finally, he turned to a division of troops who had been with him in all of his campaigns. They were the veterans of his army. They had been baptized in blood and fire in many a fierce and deadly struggle. As they stood before him with set lips and stern countenances, ready, and waiting for the onset of the coming battle, the great commander turned from them with a heart pulsing with pride and confidence, and said quietly to his officers, "These men *I know* I can trust."

How shall we become men and women whom God can trust? How shall we shun the calamity of a continuous spiritual babehood, stunted in growth and blighted in fruitage? How shall we come to full grown manhood in Christ Jesus? How shall we grow strong and "find pasture?" Jesus Christ answers these vital questions with His usual matchless simplicity and searchingness in the tenth chapter of John's gospel. "By Me," He says, "if any man enter in he shall be saved." That is salvation. But He goes on to tell the secret of growth for those who are saved. He tells how to escape spiritual dwarfage. He teaches us how to feed, how to find pasture, in these striking words:

* * * *

*"He shall* GO IN *and* OUT *and find pasture."* (*John* 10: 9).

The believer is a priest of God. As the priest goes in to God, and goes out to men so must it be with the believer. He must go in to commune: he must go out to serve. He must go in, in faith: he must go out in love. He must go in to get from God: he must go out to give to men. He must go in for visions: he must go out for tasks. He must go in for life: he must go out to bear fruit. He must go in to wait on God: he must go out to work for men. He must go in to listen: he must go out to speak. This is his balanced life—to go in and to go out. And as he does so, Christ says, he "finds pasture," he feeds, learns the secret of growth and gain in the Christian life. Let us think awhile of him in this relation God-ward, in his life of going-in. And let us note first, that—

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*We must go in—to feed on the Word.*

This book tells you of the cleansing of your soul from the deepest-dyed stains of guilt: of its redemption from darkness and death to light and eternal life in Jesus Christ: of your right to Sonship of God by faith in Christ Jesus: of the in-dwelling of God's own eternal Spirit within you: of strength to resist the fiercest temptations which may assail you: of power to serve in all the life work to which God has called you: of joy and peace amid tribulation and suffering: of deliverance from this body of sinful flesh into a body like unto that of His radiant glory: of the overthrow and destruction of the great Enemy of your soul; of the coming of your Lord and King in all the glory of His holy angels: of His triumphant and splendid reign upon a redeemed and glorified earth: of the glad day when God shall wipe away all tears from your eyes and the tabernacle of God shall be with men: and of the everlasting, changeless, blissful ages of eternity through which you shall live in the face to face presence of your Lord and in the ceaseless joy of His service and will in the universe. Can you neglect such pastures of tender grass as these? Can you afford not to go in and brood over such a Book until it fires your soul for your King and sends you forth with burning heart to do His will among lost, sinning men, and hasten the glorious day of His appearing? While the men and women who feed upon the dry, juiceless husks of the world are starving in soul and spirit, the child of God who feeds upon this Book will grow strong and rich, and as he thus "goes in" shall find pasture such as the world doth never feed upon.

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*We must go in—to drink of the Spirit.*

"Be not drunken with wine . . . but be filled with the Spirit," is God's striking word in Ephesians 5: 18. What is it to drink wine? It is to open the body to wine, which thereupon fills us. What is it to drink of the Spirit. It is to open the soul to the Spirit, which thereupon fills us. The great truth here is this: *Whatever we open to fills us.* If we open the body to wine it fills. When we open the soul to God the Spirit fills. This is what communion does. It opens the soul to God. He who goes in: he who waits upon God in the secret place as literally opens his soul to the inflow of God's own spiritual life as the wine drinker opens his lips to the inflow of wine.

Here is a Christian man. He goes to his door-step Sunday morning and picks up the Sunday paper. He begins to read. That is, he opens his mind to its subject matter. Hour after hour he reads. At the end of that time he is filled with its contents. Then he goes to church. But the best sermon his pastor may preach cannot drive out from his being the things of the world which now possess him. That to which he opened has filled. But suppose he starts the day in a different fashion. Suppose he goes in to the secret place of prayer. He bows over the Word of God. He prays in faith to God. He waits in silence before God, believing that "They which wait upon the Lord shall change their strength." Such a man opens his soul to God. And He to whom he opens fills him. As surely as he was before filled with the spirit of the world to which he opened, so is he filled with the Spirit of God before whom he waits. And the days in which he does this he will be conscious of a new quietness, peace, and power in his daily life. For this is what it is to drink, not of wine, but of the Spirit.

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*We must go in—to keep from choking.*

Here is a submarine diver. He dons his brazen helmet and leaden shoes and sinks beneath the surface of the sea. Now God never created him to live beneath the water. And if the element which surrounds him should break through his helmet, it would instantly suffocate him. He is a creature of God's free air above. He must have that to live. So up above him men keep steadily pumping down fresh air through a rubber tube to keep him alive, while he plies his dangerous calling.

*Photo by]* SCENE ON THE WAY TO KWEICHOW. [*Mrs. R. Powell*

Is not this a picture of our spiritual dangers and needs? We are born from above. We belong to another world. Our life is hid with Christ in God. We move constantly in a worldly atmosphere which, like the water encompassing the diver, chokes and suffocates the soul when it breaks through and fills it. There is only one remedy. "Our life is hid with Christ in God." We must live like the undersea diver. We must draw our daily life from God, through Christ. And this we do in the secret place. It is as we go in to the hidden place with God and learn the secret of communion with Him that we are saved from the suffocating choke-damp of the worldly atmosphere in which we are compelled to move.

What a striking word is that of our Lord's upon this very truth. "The cares of this world, the deceitfulness of riches, and the lusts of other things entering in, choke the Word." Cares, riches, fleshy desires —these are the deadly trio of Word-chokers! As these surge into a man's life they suffocate it. It becomes like the snowy lily standing in its spotless whiteness until the weeds and thorns creep in about its roots, and then it bows, and droops, and withers under the deadly choking of its foes. If the curtain could be lifted from the lives of thousands of busy, feverish Christian men immersed in these things, they would be seen gasping for spiritual breath, throttled by the clutch of these spiritual foes.

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*It does not take long to go in.*

Perhaps as we speak you are thinking of long intervals of devotion and communion with your Lord. You picture the secret closet of prayer where men spend hours with Him. You dream of some mountain top where in the stillness of the desert place God speaks so clearly to your inner soul as you are shut off from men. You think of the cloistered depths of the forests where there is no sound but the twitter of the birds and the drone of insects, and where the tree-tops through which you worship weave quaint patterns against the back-ground of God's own sky. And well is it for you if you have such places and such hours to go in to God. Our Lord had such, and many of them. But a man does not need these to go in. Nor, in the busy whirl and rush of life, can he always have them, even if he would. And so God is so near, and the arrows of prayer so swift in their course, and our Father so waitingly intent for every cry of prayer that starts on its upward way, that it does not take long to go in. In an instant of doubt: at the first pang of distress: with the first mis-step of a mistaken course: in the first second of a fierce temptation, we may go in. Amid the rush of traffic, the fever of a hurried day, the pressure of a strained and suffering one you may go in, if for but a second or two of precious approach. You may lift your heart in it all and whisper—"God hold me; deliver me; give me strength: guide me: suffer not my foot to slip." And He will hear you. And you will learn the sweet lessons of how quickly and how easily we may go in, in this so sorely needful life of prayer.

*(To be concluded).*

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"The Throne of Grace is open; the scope for petitions unlimited, save by our want of faith; and the promises are sure."—*J. Hudson Taylor.*

# The Chinese Independent Church

This article—which expresses the Chinese mind with regard to a matter which requires the earnest prayers of God's people at this time—is an Editorial which appeared in a recent copy of "China's Young Men," a paper which is published in Shanghai, by two of China's able writers, Dr. Fong F. Sec, and Mr. C. T. Wang. The paper is published in both Chinese and English. The English edition is published quarterly, while the Chinese edition appears monthly.

IT is over a hundred years since the introduction of Christianity into China. Much good work has been done by the missionaries, for whose services we, as sensible Christians, should all be very grateful. Actuated by the love of human souls and in obedience to Christ's own command, "Go and preach the Gospel to the whole world," they have left their dearest relatives and friends, faced the roughest seas and storms, experienced numerous difficulties and even risked their own lives to bring us the glad tidings. By settling down in our land and erecting numerous churches, hospitals, schools, orphanages, etc., they have helped not only to elevate the moral standing of our people, relieve much of our bodily suffering, save many from untimely deaths and spread much useful knowledge, but also to give us higher ideals, greater ambition, loftier thoughts and above all a new national spirit. But there is always an account against them in the minds of our people, whether Christian or otherwise, that the missionaries have assumed an attitude incompatible with our self-respect and honor. For it has been their general conception, with a few notable exceptions of course, that we Chinese, for reasons unknown to us, have been deemd by them as incapable of assuming responsible leadership. Acting on this assumption, they have naturally kept things pretty well in their own hands, and have aimed to train us to be fit only for positions where we are more to be led and directed, than to lead and direct.

In course of time the evil effects of a mistaken assumption began to tell heavily upon the churches, schools and other institutions which they have laboriously planted and nurtured. Instead of growing into manhood, healthy, strong and robust, and being able to take care of themselves, they continue to remain weak and helpless, like children stunted by adverse circumstances. When these are contrasted with the result produced by a few other missionaries who assumed a different attitude, the wrong policy as adopted by the missionaries in general has been made too glaring for any further defence. Due credit must be given to them for their willingness to adopt a different attitude as soon as they are convinced.

That our country can be ultimately evangelized only by our own efforts, few people can now deny. If close reasoning and past historical facts do not convince the severest critics of our executive ability, present-day events ought to. The success of the Revolution will always stand out as a good evidence of our ability to manage our own affairs. Now, the question before us is, how are we to grow and develop, in order to make an Independent Church possible,—a task, be it remembered, which will be by no means easy.

We will brush aside at once the silly thought as entertained by some of us that independence means the immediate exclusion of missionaries. We will do well to recognize the supreme importance of time as a factor in growth. It will be as great and calamitous a mistake for a young, newly-planted church to cast aside the guidance of the mother church prematurely as for the mother church to forever baby her offspring. There are yet two lines along which we may legitimately develop. The first is for Chinese Christians in a given locality to band themselves together for the establishment of an independent church. The second is to promote and work towards independence in churches that have already been established. In each case the advice, support and co-operation of the missionaries will be diligently sought. Both plans are being used. The Chinese Union Church in Tokyo and the Chinese Union Church in Tientsin are examples of the first kind, while many self-supporting denominational churches furnish illustrations of the second kind.

Of the two we believe the second is a wiser course. Except in peculiar situations the first plan has to encounter many difficulties which are hard, if not impossible, to overcome. For instance, what should be the form of the church organization of an independent church of the first kind? Should it be under a bishop? If so, how is he to be appointed and by whom? Would a Presbyterian system satisfy all the Christians who are to be the component parts of the church? Shall one church be a unit by itself and act as its members please, or rather shall it be a unit of a larger whole? What form of baptism should be used? Should there be any ritual? If so, what kind and how much? What should be the required articles of confession? So on, *ad infinitum*. Questions like these are most difficult to solve and they have not been solved by the older Christian countries.

Now, all these questions can be avoided when we develop along the second line. When a church is founded in China on a certain denominational line, let that stay. Emphasis will be laid on how to make this church self-supporting and self-governing. As soon as proper native leaders are found, the church should be left to them to be managed according to the forms laid down by that particular denomination. What we aim at is to make the church indigenous, that is, to make it distinctly Chinese when it is in China, to be manned with Chinese ministers and deacons and supported with Chinese money. Form of organization or baptism, presence or absence of ritual in church services, whether each church should be a unit by itself or rather a component part of a larger whole, are all secondary questions. They could be what men wish them to be. Inasmuch as God has made us divergent in temperament and convictions, let us enjoy the liberty of maintaining this or that form of church government, or this or that form of baptism and ritual according to our sweet pleasure. The fundamental point to which we must rigidly adhere is: Are we Christian, are we living as Christ would have us live?

The real solution of the Chinese Independent Church question, so far as we ourselves are con-

cerned, lies in our own spiritual, moral, intellectual and economic growth. Whatever is done towards this growth aids the solution of the all-important problem. For when we are old and strong enough to maintain our independence, we will of course have it. What we are called upon to do now is to identify ourselves with a church whose form of organization, baptism, ritual, etc., best suit our taste and conviction, and to work energetically for the bringing about of conditions that cannot but produce independence. Thus to secure independence means work, but to maintain independence means more work. Let us, therefore, work whole-heartedly, persistently, unitedly, and above all prayerfully. What a glorious time it will be when China, our beloved country, becomes a Christian power, when the Bible is universally read, when churches are dotted all over the country, when the entire atmosphere is filled with the sweet tolling of church bells, when love and happiness fill every family, and when the whole four hundred million people all sing together the holy chorus to praise and glorify our Almighty God.

# History of Kweichow

BY MR. T. WINDSOR

The following figures have been culled from the Chinese Topography of the province of Kweichow, and will convey in brief outline the historical march of that province and its capital up to the last—or the Manchu—dynasty. After collecting them, the notes were submitted to a few educated Chinese for criticism, when some things which were regarded as being more mythical than historical were eliminated.

AS far back in Chinese history as the remote times of the famous Emperors Yao and Shun, B.C. 2357-2255, and down to the times of the Emporer Yu of the Hsia dynasty, B.C.2205-1766, the region now designated Kweichow was known as: "The southern border of the territory of Liangchow." What the actual extent of the region then known under that designation was, does not now appear to be definitely known, but it is supposed to have included the two provinces of Yunnan and Kweichow. It remained thus without much change, until the time of Wu Wang, the first Emperor of the Chow dynasty—B.C. 1022-255—when its name was changed to Yungchow. But towards the end of the Chow dynasty (about the time of Confucius), the King Chuang of the country of Chu (now Hunan), again changed its name to that of the "Province of Chien." This (Chien) is the name by which the province continues to be designated in letters, despatches, etc. In the time of Chaowang, of the Ch'in dynasty—B.C. 255-206—this region was constituted a kingdom of the second degree. Of the population then inhabiting these parts, perhaps eight-tenths were aboriginal tribes. Towards the end of the Han dynasty—B.C. 206 to A.D. 25—it came under the control of the province of Szechwan, and it was not till the beginning of the Sung dynasty—A.D. 960-1127—that it received its present name of Kweichow.

Chinese officials began to be first established in the province about the beginning of the Yuan dynasty—A.D. 1280-1368. It was in the reign of the Emperor Lung Chin, also of this dynasty, that the present provincial capital was first called by its present name of Kweiyang. But according to the historian, Kweiyang was not established as the Provincial Capital until the 14th year of the reign of the Emperor Hsun Chih—the first Emperor of the late Manchu dynasty, which lasted from A.D. 1644-1911. (The Emperor Hsun Chih himself reigned from A.D. 1644-1662). And from the time of Kanghsi—1622-1723—Chinese from the neighboring provinces of Hunan, Kwangsi, Kwangtung, and Szechwan immigrated into Kweichow, so that in time the Chinese population outnumbered that of the aborigines.

The province is situated in West Central China, and contains an area of about 60,000 square miles, with a population estimated at about seven and a half millions. Mr. S. R. Clarke reckons that five different races are to be found in the province: Keh-lao, Lolo, Miao, Chungchia and Chinese, and that the Chinese

MAP OF KWEICHOW.

GROUP OF CHRISTIANS AND INQUIRERS AT TSUNYI WHO CAME TO CONGRATULATE MR. WINDSOR ON THE OCCASION OF HIS FIFTIETH BIRTHDAY.

The scrolls and banners in the background were among the gifts which Mr. Windsor received.

population comprises perhaps two-thirds of the whole.

### Kweiyang.

Kweiyang, the provincial capital of the province of Kweichow—like many other cities in China—is comprised of two cities, called "Old" and "New." It is situated in a narrow valley running north and south. The first walls of the "Old" city are recorded as having been built in the Yuan dynasty—A.D. 1280-1368—and were built of mud. The east, west and south sides occupied the same line that the present stone wall does. But that on the north side is said to have extended only to Wangchia lane, which is perhaps two hundred yards inside the present north gate. In the fifteenth year of the reign of the Emperor Hung-Wu, the first Emperor of the Ming dynasty—A.D. 1368-1399—stone walls began to take the place of those built of mud. It was at this time that the northern part of the wall was removed "nearer to the hills" (viz: to its present position).

Much of the wall of this city having been destroyed in the sixteenth year of Hsun Chih (1644-1662), of the Ch'in dynasty, three officials were appointed to superintend its rebuilding, when three feet were added to its height.

With regard to the "New" city, it is situated at the northern end of the "Old" one, and has perhaps less than one-third of the entire population of the two cities. The building of its walls was commenced in the sixth year of the reign of Tien Ch'i (1621-1628), the last Emperor but one of the Ming dynasty. Two officials—Chang Hoh and Wang Han—were appointed to direct this work. These first walls, like that of the old city, were likewise built of mud. Some authorities say that, during the reign of Kang-shi, a governor—Kan-Wen-Kuan—began to rebuild them with stone, and that they were finished under direction of two officials: Hoh-Shih-Kan and Chang-Kwang-Shi, in the fourth year of the Emperor Yung-Cheng—1723-1736—of the Ch'in dynasty.

### Introduction of Education into Kweichow.

The Chinese historian informs us that book learning was first introduced into this remote province of Kweichow in the Ming dynasty, by one Wang-Yang-Ming. His birthplace is said to be called Yu-lao; but the locality is now uncertain. In the time of Hung Chih of the Ming dynasty—A.D. 1368-1628—Wang obtained the degree of Doctor of Civil Law. In the first year of Cheng Teh, of the same dynasty, a clan of the name of Tuh (?) rebelled against the Emperor, and a person of the name of Liu Chin was suspected of being associated with them. At that time Wang occupied the position of overseer to an official by the name of Wu-Hsuen-Shih. He (Wang) petitioned the Emperor exonerating Liu-Chin of having any concern in the rebellion. This interference greatly enraged the Emperor, and he punished the whole Wang family, banishing Wang himself to the province of Kweichow. As the people of that province were then very ignorant—none being able to read—Wang at once opened schools, and began to teach the young. Scholars flocked to him in large numbers, and in a comparatively short time the darkness of ignorance was being dispelled by the light of the knowledge of the eight cardinal virtues: filial piety, brotherly duty, loyalty, sincerity, propriety, uprightness, economy, and modesty or sense of shame. A traveling governor, called Lan Kung, becoming acquainted with Wang's good works in Kweichow, petitioned the Emperor on his behalf, speaking highly in praise of him. Tablets were afterwards erected to his memory, and at the present time a large one stands in a temple outside the city of Kweiyang. He is greatly respected by many of the people, as being the person who first brought the light of literary knowledge into the Province.

### Outline of Missionary Work in Kweichow.

Protestant missionary work in Kweichow was commenced in the year 1877, when Messrs. C. H. Judd and J. F. Broumton, both of the C. I. M., entered the province. Mr. Broumton married somewhat later, and he, with Mrs. Broumton, remained on at the work until the end of the year 1884; failing health then made it necessary for them to leave for furlough. The work was continued by Mr. and Mrs. G. Andrew, whom the writer joined in the year 1885. But the *first* European lady to visit the province was Mrs. G. Clarke (neê Rossier), who, with her husband, joined the small band of workers in 1880. It is a standing rebuke to the Church that down to as late a date as the year 1888 Kweiyang—the Provincial Capital—was the only mission station in the province. During these years our nearest neighbors were those missionaries living in the city of Chungking, three hundred and thirty English miles to the north. But in the year 1888 Anshun, a city three days' journey west of Kweiyang, was opened as a mission station. As the number of missionaries increased, and more centres were opened, one felt quite comfortable, with neighbors only four or six days away! We had hoped that even these distances between stations might slowly be lessened; but one has to confess that at the present time—with the exception of Kweiyang and Anshun, just mentioned—that the nearest neighbor to any station is five days' journey. The Central Mission Stations for the province number six, most of which have a number of out-stations connected with them. The work among the Chinese in the province has been slow, and often discouraging; but the Lord has continued to cheer and strengthen the workers by making their labors fruitful of eternal good to many souls.

Several hundreds have been led to know Christ as Savior and Lord. The soul-stirring pentecostal work among the tribes in the north-west of the province still continues to give evidence that it is of the Lord. The number of baptized aborigines connected with the C. I. M. work alone approximates four thousand. Work among the same peoples in the east of the province, which was begun in the year 1896, has not been so encouraging. Many difficulties have confronted the missionaries working in this district, and two have given their lives for the work. The first Miao man also from among the tribes of the province to become a Christian, was one from this eastern district. He was, moreover, the first native to die a martyr's death, and gave his life for the Lord, when he was killed with Mr. Fleming in 1898, who also was the first martyr of the China Inland Mission.

Many of us have often been much exercised that the Church of Christ appears so slow to possess these distant and needy parts of His vineyard. Of the scores of walled cities in Kweichow, only six or seven have thus far been occupied by the missionaries. For the working of these, and the whole province, there is a small band of only twenty missionaries, including those on furlough. It is true these are helped by another small band of faithful Chinese workers; but even reckoning the native help, the number is far too small for those of each centre to overtake the work of their district, not to speak of attempting to reach the seven and a half millions of people scattered over an area of sixty thousand English square miles.

## Stories Expressive of Kweichow's Need

**ADDRESS GIVEN BY MRS. T. WINDSOR**

I WANT this evening, dear friends, to bring before you one or two incidents which come vividly before me as I look back over the work in which for some years I have been engaged. In the spring of the year 1893, a few months after reaching my station, Kweiyang, the capital city of the province, I and a fellow worker (Miss Haynes) with a band of Christian women, went to visit a certain temple. It was a festival day, when many women were going to worship at the shrine, thus seeking some special favor for the days to come. The temple, which is formed by two caves in a great rock, one above the other, is situated on the precipitous side of a high hill, and is reached by a narrow path, which winds around the hill, and which ends in a stiff climb near to the place of worship.

*Photo by*] RESTING BY THE WAY—EN ROUTE FOR KWEICHOW. [*Mrs. F. Powell*

The upper room can only be reached by climbing a ladder which is fixed to the almost perpendicular face of the rock. A wooden balcony outside the lower room was the resting place for the women, and there we sat with them, while our Christian women distributed tracts, or sought to make known the Gospel message. We watched the women, as they went in to

worship, bowing down to the great idol, and teaching their little children, who were with them, to do the same; then having paid their fee to the priest, came outside again, apparently satisfied that they had secured the desired favor. A great number of the women climbed the ladder to the room above, there to repeat their worship before the idols. They all had small bound feet, and it was a perilous climb, but each one who accomplished it came down with smiling face, because she had gained much greater merit by so doing.

As we silently watched the worshipers, then looked out upon the beautiful country round about us, then again lifted our eyes to the heavens above, our hearts were saddened as we tried to realize what the sight meant in the eyes of Him who gave His only beloved Son to die, that these might be saved.

But you will say, "That was many years ago, surely such sights are not often seen now!"

Listen,—In the spring of the year 1911, I, with our Biblewoman, went to visit another temple, distant about seven English miles from Tsunyi, our present station. What did we see there? Although the hour was still early, we found the temple crowded with pilgrims,—again we saw women and children bowing down before the idols, we heard the din made by the chanting of the priests, and the clanging of the gongs, also the talking and laughter of those who had already worshiped.

We made our way to the court-yard at the back of the temple and, moving about among the groups of people, we offered them tracts, and sought opportunities to give them the Gospel message. There we spent some hours, and all the time the worship and the din went on. That was only two years ago.

Let me tell you some things we see in homes where death awaits some member of the household. We were called to help a poor young woman at the birth of her first child. We tried to help her, but failed, owing to the dreadful treatment she had already received. As we turned away from that bedside, a white-haired woman fell at our feet and, knocking her head upon the ground, pleaded with us to save the life of the sick woman who was her only child. But we could not: we had to leave that young woman to sink into a Christless grave. We are sometimes called to minister to sick children and, oh! the heartache as we see sorrowing mothers bowed with grief over the lifeless baby. The little one will be carried out, perhaps by a stranger, and buried on some hillside, but the mother will not know where. She has no hope of ever meeting her child again. We had a little son given to us, but when he was only nine months old, the Lord took him home to heaven. We had a proper coffin made to put the precious body in; we held a funeral service; we followed the coffin as it was carried to the hillside; and as we passed along the streets the people came to their doors to look, and asked: "Who is it? A baby! What is the meaning of it, why bury a baby thus?"

What joy came to our sorrowing hearts as the opportunity was thus given to point hopeless mothers to Him who is the Resurrection and the Life.

One more incident before I close. Years ago I was staying at the home of a Christian woman who lived in the country. She took me to the home of her married daughter that we might preach there also. On the morning of the day on which we were returning to her home, she said to me, "We will start early, for I want you to visit a little hamlet where I have friends, and which we can reach by going home a round about way." We started as soon as we had finished our morning meal, and reached the hamlet early in the afternoon. It was a very little place, perhaps a dozen families all told, some of whom had never seen the city where I lived. We came upon it suddenly, as we turned a corner by the great rock, at the foot of which it lay hidden. We were warmly welcomed, and very soon nearly all the people of the place were gathered to meet us. As we were giving our message, an elderly woman was led into the room by two others. She was tall, with snow-white hair, and so clean—but blind. She listened well, and when we spoke of leaving, she eagerly asked us to repeat our message again, so that she could remember. Before we left, we also taught her a little prayer. We stayed as long as possible, but were obliged to leave in time to reach the Christian's home before dark. As we turned the corner of the rock, I looked back. There they stood waving a good-bye; and we could hear one and another shout "Come again soon." Two years later—after

FAMILY GROUP AT TSUNYI.

The woman to the right, who is now with the Lord, was the last one whom Mrs. Windsor was instrumental in leading to Christ before leaving for furlough. Definite prayer is asked for the woman to the left, that she may yield herself to God. She knows the truth well.

furlough—I met that Christian woman again, and asked whether the blind woman were still living. Her answer was "No." She had died some time before. There had not been a second opportunity for her to hear God's message of love. Did the seed sown that afternoon spring up and bear fruit unto salvation? Dear friends, I am not speaking thus to discourage you, but I want to help you to understand something of the *need* which *still* exists. God has wrought great things in China; and, as we think of the many large centres where hundreds of Christians gather to worship God and His Son, Jesus Christ, we greatly rejoice. But the fact remains that there are many walled cities, towns and villages, besides thousands of these little hamlets, where Jesus is unknown. In the province of Kweichow, the area of which is larger than that of England, the number of workers at any given time has never exceeded twenty-four; and in our district, the Tsunyi Prefecture, with a population of about a million, or one-seventh of the population of the whole province, our workers usually number three. How is it possible for us to reach the untouched districts? How are the people of the hamlets to hear the message of salvation? Are not their souls also precious in the sight of God? Friends, will you pray for Kweichow? We need more missionaries, more Chinese helpers, but that which will most effectually meet the need of the work is the earnest and unceasing prayers of God's children. Will you not do all in your power to help forward this work, so that Christ shall see of the travail of His soul and be satisfied.

# Stories from North Hupeh

## II. God's "Open Door" at Last

BY F. A. S.

THE China Inland Mission had at this time no home in Laohokow suitable for a family. They had rented a house from a missionary whom they met in Shanghai, but when they had worked hard for three weeks and gotten it ready for occupancy, word came by telegram that the owner was returning and would need the house in a few days. Nothing better could be done than to accept the magistrate's offer, and to lodge for a time in the upstair rooms of a guild club-house, but this was not very satisfactory. They prayed much for a suitable location, but none could be obtained. The best location in the city for mission premises was at the head of the "Great Street," just where it entered the "South Street," because nearly all the river-borne passengers and traffic must pass this point. It was called "Hsin Cheng," the heart of the city, and "Lungteo," the dragon's head. Twenty years before, Dr. George King and others had prayed that God would give the Mission this spot. It really seemed quite hopeless to human sight, for the property belonged to a wealthy family who lived elsewhere. While some had ceased to pray about this house, Mrs. Lagerquist says she never ceased to hope and pray for it. The place was rented to a guild which occupied it as headquarters, and used it as a restaurant. The owners had stipulated that two rooms should be kept permanently unoccupied and ready for their use whenever any of them passed through the city. Now notice the convergence of circumstances, under God's guiding hand, to bring about His gracious answer to prayers almost forgotten by some. The premises next door, though not so suitable, were the second choice of the Mission, and for these a prohibitive price was asked, 14,000 taels (a tael is a Chinese ounce of silver, equal to one ounce and a third, or about 65c. gold). It might, perhaps, have been bought for about 8,000 taels. The missionaries were in uncomfortable temporary lodgings, and urgently needed a more permanent home, for they had a family of young children. Several of the officials, moved, both by their personal friendliness, and by the letters which the Viceroy had written urging them to do all they could to help the "doctor," went out with him in private dress, into the streets, to help him find a suitable place. This effort was continued day after day, but all to no purpose, and the prospect looked very dark. One day Mr. Lagerquist was in a cash shop, or small bank, getting some money, when a young man approached him and asked, "Are you Dr. Lo?" "That is my unworthy name," was the reply. "I hear you want to buy a house, is that so?" was the next question, and Mr. Lagerquist's answer was followed by the question, "Will you buy the Hsin Cheng property?" Mr. Lagerquist asked, "Are you an agent?" and the youth replied, "No, my name is Li. I am the owner of the place." Then said Mr. Lagerquist, "We would like to buy the place, but fear you would ask far more than we could possibly pay." Young Li then told the following facts. Coming into the city on a visit he had gone to his own place, expecting to occupy the two reserved rooms, only to find that the manager engaged by the guild, had broken the agreement and rented the rooms to business men in the city. This greatly angered the young gentleman, and when the manager refused to do anything, and told him he could go up into the loft and sleep with the coolies, his rage so overcame him, that after a violent quarrel he went away and was ill for several days. "Now," said he, "it is not a question of money. We do not need it, but I want to sell the place quickly and turn those people out. They say they have been there twenty years and I cannot do anything, and yet I own the property. How much will you give for it?"

Mr. Lagerquist replied, "I will give you 800 taels." Mr. Li said, with a smile, "O, come, you know it is worth much more than that," but added, "Never mind, I would like you to have the place, so you shall have it for 800 taels, you paying the middleman his 40 taels." (The agents get five per cent., the seller usually paying three per cent. and the buyer two per cent.) Of course Mr. Lagerquist readily assented, and, turning to a clerk in the bank,

the young man asked him to make out a draft deed. This he handed to the missionary and added, "I want you to make all haste with this to the magistrate and get him to have the deed made out and stamped, for directly these fellows hear of this they will try every plan under heaven to stop the sale." Mr. Lagerquist at once got on his bicycle and rode to near the magistrate's court in the city which is some distance from the trading town of Laohokow. Then he hired a sedan chair and rode to the Yamen. He was at once admitted, for the magistrate had Tuan Fang's order to befriend him. His visitor went direct to the point and asked to have the deed secured immediately. "O," said the Hsien, "but you know it takes three or four weeks to get this business done." "Yes," said the missionary, "but I know that *you*, 'great man,' have the power to complete it immediately if you will." On this the magistrate called his secretary and—overriding all his objections—instructed him to have the deed endorsed at once. This was done whilst he waited, the magistrate affixed his seal, and Mr. Lagerquist departed with the deed in his pocket. He posted it that night to Shanghai to be kept in the Mission safe, according to our custom. Whilst he was in the Yamen, several of the gentry belonging to the guild had come in chairs to see the Hsien, but he was busy with his visitor and sent an excuse. The next day they came again to try to stop the sale; and they were dumbfounded when they learned that the deed was perfected and on its way to Shanghai. "Oh!" they sneered, "It's easy to see that he must have given you a heavy bribe or you would not have done this." "On the contrary," he replied, "my fee is three per cent., and I only accepted one per cent. from the doctor." Then he told them about his orders from the Viceroy to do all he could to help Mr. Lagerquist. Hearing this they quieted down and begged the Hsien to try to persuade the foreigner to sell the place to them. This he would not do, but suggested that they should try themselves. They sent agents, and offered five or seven times the price that had been paid for the property, or offered to buy any place in the city and exchange with him. This, however, he would not do. The owner had been outrageously treated and he had fairly sold the property and the deed was completed on behalf of the Mission. Moreover, this was the property long prayed for as apparently the most suitable; and now that God had given it in this remarkable way, it could not be treated lightly. Finding themselves foiled, the leaders of the guild refused to quit the premises and defied the foreigner to put them out. He quickly gave them thirty days' notice and when the Hsien, who understood his countrymen, enquired how things were going on, he told him of the refusal to move. "O," said the big man, "you leave that to me." He at once sent for the new manager and said, "If you are not out of that property in ten days I will help you move. I have plenty of men, but mind, the expense will be charged to you." "But," they objected, "we cannot get another place, and anyhow by the doctor's notice, we have yet eighteen days." "Well," he replied, "whatever the doctor may have given you is of his grace, but I only give you ten days. Now make the most of it." The result was that in ten days the guild had found a place and had moved out. The interesting point to note, is that the missionary's fairness, and the fact of his presence in the city being for the good of the people, were so well recognized, that all these bitter opponents, with one exception, became distinctly friendly to him and his work. Later on, several desirable pieces of land adjoining this property were obtained, part of which has been converted into a fine open garden, with the mission house projecting into it. Another has proved a splendid site for the new church; and the Christian Endeavor Society and the Sunday School have an excellent meeting hall in a building at the back, which came with the land when purchased.

*Photo by*] THE BREAKER AND THE MENDER OF CHINAWARE [*Mr. A. Lagerquist*

One of the Christians lost his wife, and the missionary sought to show him the advantage of erecting some permanent memorial, instead of spending a lot of money, as is customary, upon an elaborate funeral. Then said he, "Teacher, that is very good counsel; now what are you going to do as a memorial to your two children who died?" This touched the heart of Mr. and Mrs. Lagerquist. They had a little money which they were saving for the education of their children. However, they could not accomplish their purpose, unless they denied themselves and their children at the Chefoo schools the pleasure of spending the winter holidays at home. They wrote the children, explaining the matter, and to their surprise and joy, the children entered fully with their parents into this self-sacrifice. The result was that this Chinese Christian and some others gave the money for the ground; and the Lagerquist family built the church. Thus the story of the obtaining of the Mission property in Laohokow, the buying of the extra ground and the building of the Memorial Church, bring us afresh face to face with our wonder-working and prayer-answering God; He that truly worketh for him that waiteth for Him.

# Our Shanghai Letter

BY MR. JAMES STARK

YOU will have been very sorry to hear of Mr. Stevenson's illness which has confined him to his room since the 26th December. His temperature continues to rise one or two degrees every afternoon, and the cause of this is somewhat obscure. He is, I am thankful to say, free from pain, and manages to sit up for a few hours daily; but his progress toward recovery is disappointingly slow. It is most providential that Mr. Hoste was able to return to China at the time he did, with health in large measure restored, though his reserve of strength is not as great as we could wish. He is being graciously upheld of God amid the many claims of his important work at this centre.

The 31st December was, as usual, observed as a day of prayer and fasting throughout the Mission. Here we had most helpful seasons of waiting upon God, and as a result we entered upon the New Year with fresh faith and expectation that it will be one of spiritual increase in every department of the work. The number of missionaries connected with the Mission, including Associates, was 1,040 at the end of 1912, fifty-five new workers having been admitted during the year. With all these lives contributing their share of self-denial and faith and service, may we not expect God, in His grace, to do a "new thing" in China? There are already indications that His Spirit is working in the hearts of the people. On the part of many there is a changed attitude of mind in regard to Christianity, and in not a few districts there is, in consequence, increased readiness to listen to the message of the Gospel. We, therefore, pray and look for a mighty manifestation of divine power in the conversion of souls.

There is also much to test faith and cause sorrow. In some districts converts are not recognizing their privileges and responsibilities as we could wish, and spiritual declension is the result. I would make a plea for constant prayer on behalf of the Christians who live in villages and hamlets too remote from the main centres to admit of regular attendance upon the public means of grace. Their temptations are many and subtle, and their difficulties great.

The Independent Church Movement in Shansi, as also in some parts of Chekiang and Szechwan, is causing anxiety. There are secular elements in it, and in many of its leaders a lack of spirituality, which will prevent development along healthy lines. Indeed, in not a few instances its branches are merely guilds or political clubs, with little that is distinctively Christian in their character; and there is grave danger lest the whole movement become a menace to the best interests of the cause of Christ in China. Both wisdom and tact are needed by our fellow-workers, foreign and Chinese alike, who come into contact with it, and for these I would ask your prayers.

Miss Henry's condition does not improve. She is still in Shanghai, and is too weak to take the sea voyage to Australia as had been hoped.

Miss Shepherst, who fractured her left hip by a fall at the end of last year, is progressing favorably; and we trust she will be able to leave for the Province of Kweichow before long.

Mrs. J. Meikle to-day underwent an operation here. It is hoped she will make a good recovery.

In view of Mr. George Howell's approaching furlough, Mr. T. W. Willett has been appointed Acting Assistant Treasurer during his absence.

Since the date of my last letter, two hundred and fifty baptisms have been recorded, bringing the total thus far reported for last year up to 2,533. Having regard to the serious interruption to missionary work caused by the Revolution during the first half of the year, this increase to the fellowship of the Church is cause for encouragement.

Conditions in Liangchow, Kansu, we learn from Mr. Belcher, are now normal. None of the Chinese officials and few of the people in this distant city have

FARMING IN CHINA.

yet cut off their queues, though a proclamation was issued requiring their removal. The head of the schools complied with the order, and the next night a placard was posted cursing him for doing so. When preaching on the streets, Mr. Belcher finds that the people listen well and show more interest in his message than formerly. He asks for prayer that the Holy Spirit may convict of sin.

Miss A. Harrison writes of a month's visit paid by her to the out-stations of Sisiang, in the Province of Shansi. At Kwantsishan, she reports, the work is suffering much for lack of suitable leadership. While there she invited the Christians from a neighboring out-station to come over for two or three special meetings, and a good number responded. The men stayed at an inn, but the women were accommodated on the Mission premises, cheerfully putting up with all the inconveniences, such as sleeping on the floor, etc., and seemed to be much helped by the time of fellowship and instruction. Our sister had a very enjoyable visit to Sanguenpu. There are only a few Christians at this place; but some of them are choice ones. They are keenly interested in prophecy, especially in the coming of our Lord, and as usual had plenty of hard questions ready for her.

Mr. H. J. Mungeam, writing from Pingyao, Shansi, on January 9, says:—"The work has been much more encouraging of late. Many people gather in our chapel every evening, and some of them are in the habit of attending regularly. We trust and pray that in many cases the interest will deepen into conviction and conversion. Several of our members have lately been rendering a good deal of voluntary service. We have been endeavoring to encourage this for some time, and recently the response has been very cheering."

At Tatung, in the same province, Miss Beschnidt is finding the doors of opportunity for her ministry more widely open than ever before. Since her return to the station, after her enforced absence, the city people have been friendly, and often several families in a courtyard have vied with one another in their efforts to be the first to secure a visit from the missionary to their room. There are sixteen girls in the school which was opened last October, varying in age from seven to twenty years. Prayer will be valued that those who are manifesting interest in the Gospel may be brought to decision for Christ.

All the out-stations and a large number of villages in the district of Hwailu, Chihli, have recently been visited by Miss Mower and Mrs. Han, who is an earnest Christian and a keen Bible-woman. They found much to encourage them in the evidence of growth in the knowledge of God. But they found also not a little to cause sorrow; for some of the Christians had fallen into grievous sin, and in one village especially the love of those who were once wholehearted had become cold.

At Chowkiakow, Honan, Mr. Brock is meeting with encouragement. Of late, he has been getting into touch with not a few of the better class in this city. He reports the outlook as unusually promising, and asks for prayer that he may be the means of winning many of the gentry and scholars for Christ. Writing on January 17, he says:—"Yesterday, I had a long conversation with an ex-official, who has been giving 'Martin's Evidence of Christianity' and similar books a careful study. May he soon yield to the claims of the Gospel!"

From Tatsienlu, on the Tibetan frontier, Mr. Robert Cunningham writes:—"Our meetings and work are still very encouraging, and we have much for which to thank God. We have a large number of visitors every day, many of them members and inquirers from distant parts. A Christian from Kweichow called yesterday. Among the soldiers, there are church members from every province in China."

Miss Richardson, in reporting her safe arrival at Sintiensi, Szechwan, mentions that everywhere the people are friendly.

Mr. Adam, writing from Anshunfu, Kweichow, says:—"I praise God with all my heart for the wonders He is working amongst the Miao and Nosu tribes."

From the Yunnan capital, where the work has hitherto been most discouraging, Mr. Allen writes:—"God is truly blessing here. Since our return I have been impressed with this fact, and have asked any in whom His Spirit has wrought publicly to confess their willingness to repent and follow the Lord Jesus. A man named Hong did so, having previously burnt his idols. The next Sunday, two men stood up. The following Tuesday, two inquirers rose and asked for prayer. Two days later, a man named Tang brought his idols to be destroyed. The following Sunday, a man named Li signified his willingness to follow Christ. Last Tuesday was perhaps the occasion of the greatest rejoicing; for Mr. Tomkinson's old cook, who for many years has been a backslider, confessed his sin and sought God's forgiveness. He, with his wife, was baptized twenty years ago, and was once a very earnest Christian."

Mr. J. C. Hall reports that he has recently paid five visits to Hwangkeng, Kiangsi, a place 70 *li* distant from Lungchuan, and that the Chinese helper there is meeting with encouragement. A number of new inquirers are attending the services, and some of them seem earnest and anxious to know the Truth.

From Kwangsinfu, in the same province, Miss M. C. Brown writes:—"It is a joy to meet with the little band of Christians at Linkianghu. There is a hopeful inquirer coming to the services there. When I visited his home, I noticed all traces of idolatry were gone, and big Gospel placards pasted up on the walls of his house."

The following particulars from the diary of Mr. C. A. Bunting will, I think, be of interest to you. Since April our brother has spent one hundred and forty-three days, itinerating in the district of Kanchowfu, Kiangsi. He has preached the Gospel in eighteen towns and cities. Twelve of these have each been visited once; one of them three times; two of them three times; one of them four times, and two of them five times. 1,005 English miles have been covered. The means of locomotion have been, boat, canoe, raft, horse and foot, mostly the latter, as it admitted of preaching practically all day. 3,000 portions of Scripture have been sold or given away, besides about 10,000 tracts and 500 calendars. What will the harvest be?

# Editorial Notes

IT is our purpose to hold a two days' conference in Toronto, on April 3rd and 4th next, in the Friends place of meeting on Maitland Street, near Mutual. The meetings will be missionary in character, and they will be also for the deepening of the spiritual life. A number of our returned missionaries will take part, and scriptural addresses will be given by Principal O'Meara, Dr. MacTavish, Dr. Griffith Thomas and Mr. Frost. All of our friends living in or near Toronto are invited to be present. It is requested that much prayer be offered for the speakers, that they may be prepared for their service by the Holy Spirit.

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The "Chinese Monthly" is a magazine which is published in the interests of the Chinese students in America. It is a most readable pamphlet, reflecting the "new China," and giving a view of the Chinese from a national point of view. While not missionary in character, it is helpful to those interested in missions, for it presents the Chinese as they are and as they will have to be dealt with hereafter in the prosecution of missionary work in China. The magazine may be ordered from Mr. Cheng Fu, at 1124 Amsterdam Avenue, New York City. The cost is one dollar a year.

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The reading of the "Life" of Dr. A. T. Pierson, by his son, Delavan L. Pierson, has greatly enriched our spiritual experience. Dr. Pierson was a man whom to know was to greatly esteem and love. But he was a complex character, having so many gifts and being so many sided, that it was difficult to see him as he was. But this story of the son sets forth the life of the father in just and full proportions, and introduces one to the real Arthur T. Pierson. And the introduction is to the reader's betterment, for the life record is an inspiration. Dr. Pierson had some hard battles to fight, over himself and his circumstances. But he did fight, and, by the grace of God, he won. Hence, the life becomes a voice, and the call is to a higher, more victorious life and service. We recommend the book heartily. It may be purchased from the Revell Company of New York City, at $1.50 a volume.

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It has become the custom in some churches to celebrate a given Sunday in the year as "Bible Sunday." The celebration is related to the establishment of the British and Foreign Bible Society, in 1804, and of those other Bible Societies—notably the American Bible Society—which have sprung out of it. At such a time, the work of the Societies is reviewed, and new emphasis is laid upon the need of printing and circulating the Scriptures in the common tongues of mankind in all lands. We commend the idea to all ministers and churches. Too much cannot be made of the Word of God, and any one does well to hold it forth in the above or in any other manner. Besides, we should give God thanks, openly and continuously, for what He has wrought in enabling His servants to circulate the Scriptures. As an indication of His grace in this regard, it is the blessed fact that the British and Foreign Bible Society has translated the Bible into 440 languages, and that it now puts forth over seven million copies of the Scriptures, in whole or in part, every year.

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Many Christians think lightly of war. They regard it as unfortunate, they confess that it is not the ideal, but they are of the opinion that it is in the nature of things and, therefore, is to be tolerated. There is truth in a part of this view. The Master plainly prophesied for the present age that there would be "wars and rumors of wars." But because men are strong in passion, haters of law and order, and deadly in enmity toward one another, is no reason why any man should look upon war with complaisance. General Sherman remarked that "war is hell," and he was not far from the truth. The wars of the past century cost forty thousand millions of dollars, and also innumerable lives and indescribable sorrow. We ought to mourn with tears and strong crying unto God before such conditions; and we need to plead with Him to cut short such satanic work on this earth. And happily we may pray in hope. Even now, the hearts of kings are in God's hands. Moreover, the prayer, "Thy kingdom come!" will yet be answered, for it is certain that the King will one day appear and that He will prove to all the world in that day that He is indeed the "Prince of Peace."

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"My little children, these things write I unto you, that ye sin not." (1 John, 2: 1). A Chinaman who saw the effect of a scratch on the back of a mirror, in preventing the mirror from reflecting properly, said: "That is like sin; every sin which we commit scratches the mirror of our life and prevents our reflecting Jesus." In speaking thus truly, the Chinaman presented a sufficient and final argument, for a Christian not to sin. Primarily, it is not a question as to whether a man may sin and still be a Christian; or as to how much harm sin may do him now and hereafter; or as to whether he should abstain from big sins, but may be permitted to commit little sins. It is a question of destroying the image of Jesus in our lives, and thus of grieving God and of misrepresenting Christ before men. And one sin, and that the least sin, will do this. Hence, the beloved apostle—who so wonderfully reflected the beauty of Jesus—exhorts the saints not to sin. And note, in so doing, whom he addresses. He does not write to the big, strong men, but rather to the "little children," or, as the original implies, to the infants of the household. Big and strong men would be able to walk alone and so would be liable to stumble and fall; but infants must be carried in father's or mother's arms and hence they will not stumble and fall. Not to sin, therefore, is God's law for every child in the divine household. And the way not to sin is to take the place of a helpless infant in "everlasting arms."

# CHINA'S MILLIONS

TORONTO, APRIL, 1913

## The Pastured Sheep

BY MR. JAMES H. McCONKEY

*(Continued from last issue).*

*But it is not enough to go in: one must also* GO OUT.

DO you remember Caleb's choice of inheritance in the land of promise? He asked God for a land that had "upper and nether springs." There is a beautiful spiritual teaching here. God indeed has sky-springs. Ever and anon the heavens open and pour forth their rains upon the thirsty earth, making the fields to spring up in fragrant flowers. But God also has lower springs. Right in the pathway of our daily toil, from amid the dust and grime of the earth God makes springs to burst forth and slake the thirst amid the labor and heat of the summer. Even while he toils the weary worker may kneel and drink of the spring that bursts from the ground at his feet. So it is in the spiritual life. He who goes in to the secret place of prayer does indeed drink of the fountain of God's life. This is God's upper spring, always flowing for those who go in. But God has His lower springs too which burst from the ground by the pathway of our daily service. And the strength of God, and the blessing of God is ours when we go out in service as surely as when we go in for prayer in the loneliness of the mountain tops or the sequestered depths of the forest. We wax strong and grow in grace not only by the in-take of communion but by the out-give of service.

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*The world is waiting for you to go out.*

I know a Christian man who had this experience. He was strongly impressed to go speak to a business friend concerning his soul's salvation. Hour after hour the impression stayed with him. But he hesitated, and delayed. Night came, and he retired, but not to sleep. A strong conviction that he was disobeying the Spirit of God gripped his soul. For hours he tossed in distress upon his bed. Away after midnight his wife was awakened by his unrest, and sought the cause. He told her of his plight and then added, "Just as soon as I can get to his store in the morning I will go and speak to my friend of Jesus Christ." Morning came. Swallowing a hasty breakfast he hastened to the merchant's place of business. The latter was closeted with a couple of business associates. Up and down, outside the office, the waiting friend paced restlessly. As soon as the callers were gone he walked into the office and greeted the merchant. The latter in reply said, "I want to see you upon an important matter." My friend answered, "John, I have no time for business now. I want to talk to you about accepting Jesus Christ as your personal Savior." "That is the very thing I have been waiting for you to speak to me about," was the astonishing reply. Without any further word of invitation the business man definitely accepted Christ. All this time the spirit of God had been striving with him. All this time he had been waiting for the human agent who should be God's messenger to bring him the gospel; waiting for the man who would "go out" even as the Spirit of God was seeking to move him to go.

Friend, somewhere some soul awaits your going out. It may be the young employee to whom you have never spoken of Christ: it may be the man whom you jostle daily in the market place or the exchange: it may be the one who is dearest to you in the fellowship of friendship and yet who knows not the Lord to whom you give allegiance; or it may be a little group in the dark and distant ends of the heathen world who, even unconsciously to themselves, await the coming of the one who shall be to them God's messenger of light, life and deliverance from the captivity of sin and death. Therefore, for the sake of those who wait your coming fulfil your royal priesthood. Give yourself to go in and go out. Go in and catch a vision of the tender love of God: go out and bear that love in face, voice and deed to lost men. Go in and see God's wondrous compassion in forgiving your blackened past: go out and bear the same spirit of forgiveness to those who have sinned against you. Go in and mark God's patience with all your blindness, selfishness and neglect: go out in long suffering with those who treat you with some of the same coldness and unconcern. Go in and get a vision of the Christ-life: go out and put away the pettiness, folly and indifference of the self-life. And as you go in and go out you will feed, you will find pasture, you will grow strong in the spiritual life.

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*Any kind of going out, however humble, pastures the soul.*

"I was walking down street one cold winter day," said a Christian man, "At a near-by corner sat an old colored woman. Her face was wrinkled, her head white with age. Her withered hand was out-stretched in appeal for aid. Moved by a strong feeling of her need I stopped and dropped a good-sized coin into her hand. 'Does you mean all dat for me, Marse?' said

she. I nodded assent. 'I'll carry you to de feet of my Jesus for dat,' was her trembling response. At once a great joy leaped into my heart. I passed on my way with my soul aglow with the consciousness of the Master's presence, marveling that so great a blessing could come from so trifling a deed."

And so, however insignificant your going out may seem to you, yet strength and growth will come in the going. It is not the sweep of service but the act of serving which brings the soul-growth. Steady, persistent service seemingly of the most trifling kind will be pasture to your soul, and bring growth to your life. Aim to be faithful in your sphere. Leave to God the expansion of that sphere. To teach the class, visit the sick, comfort the sorrowing, cheer the downcast, minister on all sides in the little things which come daily to your willing hands—all this sort of going out will feed your inner life, and steadily advance you in Christian growth. "If ye know these things blessed are ye if ye do them." It is in the doing of little things rather than in the dreaming of great ones that we find pasture and most perfectly fulfil the conditions of growth.

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*Going out will save us from spiritual morbidness.*

I have a dear friend in the heart of Africa. His party was out on a trip of exploration. They had been gone nearly six weeks. One day they ran out of water. For two days he and his comrades suffered the agonies of thirst. Then they came to a well, which had been dug by the natives. My friend rushed up to the well, his lips parched with burning thirst, his whole body yearning for the life-giving water. Instead of the coveted water he was greeted with a growl. A huge lion leaped up from the bottom of the well, and fell only a few feet short of reaching him. The lion too had evidently gone there for water. He had fallen to the bottom of the dry well. And when my friend came looking for water to quench his fiery thirst, he found instead a ravenous wild beast.

Is not this a parable of our spiritual lives? So long as we keep going in and going out: so long as we keep these Caleb's springs a-flowing, the upper spring of communion, and the lower one of practical, loving ministry, that long do our lives stay strong and sane; sweet, natural, wholesome. But when we grow careless in communion, and slack in service: when these upper and nether springs dry up, and cease from their blessed and divine out-flow, then come the wild beasts of spiritual morbidness and take possession. Gloom and despondency: undue and unwholesome introspection: unnatural craving after spiritual emotions and inward frames instead of the daily doing of the will of God for our lives: beclouding of assurance and the inswarming of hosts of doubts and questionings which the normal faith-life and love-life fling off with ease and quickness—all these wild-beast foes possess our inward selves, and harass our inward souls. And then when men come to drink at our well-springs they find the fountains dry, transformed into a den of spiritual foes, and they turn away disappointed and un-refreshed. Yea, verily child of God, there is nothing which will keep your life so well balanced, so symmetrical, so free from morbidness, so happy in the Lord, as for you to incarnate in your daily every-day life this simple, yet sweeping teaching of our Lord about going in and going out. Try it, and see what a wondrous far-reaching cure it is for all your inner doubts and darkness.

* * * *

Therefore upon the outside of the door to your chamber of prayer write these words, *"Go in."* And when the fever of life is burning in your blood: when its rush and outward tumult are stilling the inward voice of God in your soul: when its fret and friction are wearing your tired nerves into impatience and petulance: when the flesh in all its pettiness is in imminent danger of controlling your spirit, words and acts, and of bringing you into the place of humiliation and sore defeat—then it is high time to obey those golden words and—*go in.*

And then on the inside of that same closet door of communion do not fail to write, in imagination, those other simple words—*"Go out."* For you may find such blessing as you go in to study the Book that you would like to tarry there always: or the gathering of the saints in some upper chamber may be so precious that you are loth to leave it: or the secret place of prayer has so refreshed your heart that you would fain spend your busy days wholly in supplication. But then it is that you need also to "go out." Only thus can you keep in loving, helpful touch with a suffering world that needs Christ through you. Only thus can your Christian life be kept sweet, wholesome, practical, free from eccentricities and perils which attach to the life of the recluse and the dreamer. For here lies the balanced life: the life which "finds pasture;" the life which grows rich and steady, and strong in its Lord. It is the life which not only goes in to receive from God, but goes out to give to men.

# K'aifengfu and the Chinese Jews

BY THE REV. BISHOP W. C. WHITE

*From "The North China Herald"*

K'AIFENG, the capital of Honan, is hardly the place where one would care to live of free choice, for though far from being "a heap of ruins in the midst of a desert," as it has been described, yet it can boast of no one beautiful thing, either architectural or physical.

Its name, "The Opening of the Seal," meaning, metaphorically, the beginning of affluence, points to the time when K'aifeng was a very different place to what it is now, before devastating floods of the Yellow River swept its glories away, leaving only a few ruined bits to point to its former day of splendor.

Yet K'aifeng, with its population of a quarter of a

million, is still the chiefest city in this very populous province.

The history of K'aifeng is closely bound up with the history of the Yellow River in these parts. At one time the river flowed by its walls, but now it runs seven miles to the north, and its bed has silted up to such an extent that it is considerably higher than the city; while, being confined only by a sandy dyke, it is a constant menace. Digging in the soil reveals at different depths wave-marked strata of succeeding inundations, some caused by floods, and others by the deliberate breaking down of the dykes to drown a besieging enemy.

Through these frequent inundations the country on the north and west is a sandy waste, the sand on the north of the city having even drifted to the top of the wall.

To a traveler coming to K'aifeng from the west the outlook is indeed dismal, until the barrier, supposed to protect the city from inundations, is passed. But on the east and to the south lie fertile tracts of land that produce excellent crops with a minimum of labor.

K'aifeng is of the usual type of city to be seen in the north. Its wall is in excellent condition, and some fifteen miles in circumference. Houses are mostly of one story, and built closely together in the habited parts, leaving great tracts of waste land inside the city. Some of this waste land is of a swampy nature, and from the alkaline water of these swamps is produced, by sun evaporation, common salt, bromine and saltpetre.

The main streets are of good width, some being macadamized, a tremendous improvement on the old roads, which in rainy weather allowed the carts to sink to the hubs. The city is lighted by electricity, but there are no waterworks yet, though facility for conducting water from the Yellow River, and the brackishness of the local water, leads one to hope that this may soon come. The Provincial mint and arsenal are established here, and one flour mill with foreign machinery.

K'aifeng has no special industries or products, and its importance lies mainly in the fact of its being the official military and educational centre of the Province.

The most interesting thing in K'aifeng is the ruin of the Imperial Palace, dating from the Sung Dynasty (960-1278), when K'aifeng was the capital of the Empire. These ruins, which are now Taoist Temples, are on a small artificial hill in the middle of a lake in the city, and there one finds the throne of Emperors occupied by an idol. For a few cash for "candle-money" the priest will produce a lighted candle and unlock a small door opening underneath the platform of the most prominent idol. In this dark hole one is astonished to find a magnificent block of black marble, dragon carved; on which the idol is resting.

The story goes that this was a throne pedestal of the Sung Dynasty, and that a Sung Emperor, while seated on it, was seized with mortal illness, since which time no one has dared to occupy it.

One cannot but be moved at the thought that, at the time of the Norman Conquest, China, during an age marked by profound thought and mental culture, was governed from this place; and that perhaps from this very hall went forth the Edict reorganizing the civil service examinations in that final form which has lasted almost to the present.

Within sight of this ruined palace, to the east, can be seen the site of the old examination court—the cells of which have been razed to the ground to make room for the Parliament buildings and offices. The main Parliament building recently built is Byzantine in style, but of the most inferior workmanship. Behind these buildings is a tall pagoda, called the Tieh-tah, in a very good state of preservation. It is about 200 feet high, with thirteen stories finished with glazed pottery, and is said to have been erected long before the Sung Dynasty. Immediately in front of this is a small unpretentious building quite filled with a solid brass idol over twenty feet high, probably of the same age as the pagoda. On the ground round about this pagoda are to be seen large iron bells, incense urns and articles of undoubted antiquity, quite exposed to the elements, and some almost buried in the soil. They are "official," and so must be left alone.

There is another ancient pagoda to the south-east of the city, which contains stone slabs with a very ancient style of Chinese writing, and an adjoining temple contains a unique tablet relating to the work of the Great Yu.

It has long been known that a community of Jews exists in K'aifeng. Apparently several such Jewish communities were at one time to be found in China, and the authorities treated them with favor through different dynasties, but the only remaining remnant of them is this in K'aifeng.

Commendable efforts have been made to re-establish this K'aifeng community, but without success, and a decade hence will very likely see all traces of them obliterated. Father Ricci in the seventeenth century seems to have been the first to discover these people; and Jesuit missionaries have from time to time given particulars of their usages and history. In 1850 a deputation of Chinese Christians was sent to investigate, and they found the synagogue still standing, the rolls of the Law were still preserved, but Jewish customs were not observed; no rabbi was left; and the community was in a condition that threatened rapid extinction.

In 1866 Dr. W. A. P. Martin found that the synagogue had been demolished, and the materials sold to obtain relief for the bodily wants of the Jews; and now, with no bond of union whatever, they were on the point of absorption into heathenism.

At the present time only a few tens of these people are to be found; some are Christian inquirers, some Mohammedans, the remainder heathen. Saleable materials of the synagogue were disposed of, mostly to Mohammedans, and tablets, vases and other things are to be found in the mosques here; while the large green tiles of the leading mosque were at one time the tiles that covered the Jewish synagogue. Even the soil of the synagogue site has been sold and carried off, leaving a filthy and stagnant pond, while

all the refuse of the vicinity seems to be deposited there, making it the most unsavory spot in K'aifeng.

Two large stones remain, one built into the wall of an adjoining house, the other still on its pedestal in the open. These stones, dating back to 1489 and 1512, record in brief the coming of the Jews to China during the Han Dynasty, the building of the K'aifeng synagogue in the Sung Dynasty, and the restoration of the building from time to time. The lane leading into the site of the synagogue is called the "lane of the sinew-plucking religion," and the descendants of the Jews are still called the "Tiao-kin-kiao" or "sinew-pluckers."

The Mohammedans in this part of the city are very strong, and their proximity has no doubt had an influence in causing the decay of the Jewish colony.

# Bible Distribution and Bible School Work

BY MR. W. H. WARREN, HANGCHOW, CHEKIANG

BY means of a special gift for the purpose, a distribution of 250 packets of Christian literature has recently been made to teachers in Chinese schools. Each packet contained a cloth-bound New Testament, with various books and leaflets, that it was hoped such readers would find profitable and interesting. All our main stations in Chekiang participated in this effort, and some summary of the work as reported from various centres may be of general interest and encourage prayer, that the seed thus sown among a difficult-to-reach and hard-to-convince class of men may be instrumental in leading some into the Gospel Light.

Such work, it is needless to say, is a work of faith, and requires very tactful methods if it is to produce the best results. This does not mean that the results depend on the tact, but rather that the lack of it may be a hindrance to possible good. It is a comparatively simple thing to ascertain how many teachers there may be in a given school and leave a corresponding number of packets at the door, but to seek for an interview and present the packets with an explanation of their contents and the reason for the gift, and, if possible, to follow up with future visits, is quite another matter.

The packets we have distributed seem to have been personally handed to the recipients, either by a missionary or some Chinese worker of experience, who in many cases would, for various reasons, be a more acceptable medium than a foreigner could be.

But we will let extracts from letters tell their own story.

YUNGKANG.—"My experience in visiting all the schools was encouraging. I met most of the teachers, and was respectfully received. Their surface kindness was all that could be desired. They accepted the gift of books and listened with seeming attentiveness to one's conversation, and we came away praying that the books would prove a boon and blessing. Several days later some of the teachers called and asked important questions, giving evidence that they had read the books and had become not a little interested in many points relating to the Lord Jesus, and we have been praying and hoping that the good seed may find a lodgement in their spiritually dead hearts and be quickened into life."

YENCHOW.—"I would like to pass on my warm regards and thanks to the kind friend who made it possible to get in touch with several proud scholars, by means of his opportune gift. So far I have not received any definite evidence of decision on the part of the recipients; but to become friendly is the first step in making an inroad to the hearts of those we desire to win for Christ. . . . If there is any further gift of books, I shall hail them with delight and make good use of them."

TAIPING.—"Among the teachers in the Government schools who received the literature, there were some who came to thank us; only a few days ago we had a visit from several, and our conversation led up to some of the great fundamentals of the Christian religion. Had it not been for this free gift, I doubt very much whether we should have had such an earnest and interesting talk which I so thoroughly enjoyed. We have had teachers drop into our Sunday services, but up to the present no direct inquirers."

NINGHAI.—"I fully believe many of these books are being read, and thus some are being led—although we may not know it now—to Christ. A short talk can only too soon be forgotten, but the written Word and Christian books can be turned to now and again when no one is near to sneer or oppose."

Translation of a letter, written by Mr. Pun Tsong-kyuing, to the missionaries at Sinchanghsien:

"To inform the Teachers of True Happiness.

"The past years of my life have been spent like a stupid man in a burning house, or like a blind man falling into a deep pond. Now, through God's Holy Spirit, the Gospel of His only begotten Son is given to me and turns my darkness into light. I had almost missed the fording place and here it is, here it is! Yet I felt unworthy to raise eyes of hope to heaven. My lips praise, my heart feels; but my mind is so stupid. Day and night my prayer is that the only great Ruler—the true Spirit—will give me understanding and wisdom of spirit, that I may make known this great salvation, and discard all false doctrines, not caring any more for them.

"I am like a wild mulberry being grafted into a garden mulberry tree. My words and my actions are all changing and must be in accordance with the Gospel, that I may become a new man and not like a deceitful bow, unusable. I want to lean on my Lord Jesus as my only hope.

"I have received the books you sent me, for which you must have spent much money. When I come to difficult passages in the Bible I will seek God's help to follow its teachings, and throwing aside all hindrances will search the Scriptures and become a

true slave of Jesus Christ. More news later. Tsong Kyuing."

BIBLE TRAINING INSTITUTE.

The third session closed on December 18th. It was somewhat more strenuous for the work called for greater concentration, being for the most part along less familiar lines. It has thus had an interest of its own which, while making greater demands upon the students, has also acted as a stimulus. The men responded well, and the class list shows a decided improvement, not a single student fell below the "pass" standard (we had five in that position last session), and the average percentage of marks is considerably higher.

The students are now, for the most part, at work at the various stations from which they come, and are due back here early in March, for their fourth and final session, when they complete the course of study the Institute provides.

# The Burrows' Memorial Bible School

BY MR. W. S. HORNE, NANCHANG, KIANGSI

LAST year the session closed a few days earlier and without an examination. This year the work began as usual but with only nine students. Doubtless this shrinkage was due to the unrest. The nine men did good work in the classroom, but owing to the general unsettled feeling less street-chapel and street-preaching was attempted. However, a good deal of Christian literature has been circulated.

Mrs. Horne's health gave way under the long strain, but through the goodness of the Lord we were able to spend a time in Chefoo. There Mrs. Horne gradually recovered her wonted strength, and I enjoyed the sea breezes and bathing with our three dear children, returning to Nanchang in time to begin the autumn and winter term in September. I was delighted to have some of the old students, and before many days we had a class of thirteen intelligent men, five of these entirely new.

In the morning devotional service we have been going through the Pauline Epistles, beginning with Romans. We have had grand times, His own Word gripping and moving our hearts. Then followed the forenoon Old Testament studies in the five books of the Law beginning with Genesis and finishing with Deuteronomy. In the afternoons we have been investigating Bible doctrines. Then Mrs. Horne has taught Hymn tunes. after which at 3 p.m. all have gone on the streets, or to the chapel for direct evangelistic work. It is very refreshing to see how heartily these men enter into this work, and the prayer that goes up from them for it. Through gifts from kind friends, over 20,000 tracts have been distributed. May the Lord bless these silent messengers.

The students have all enjoyed their work, and are eager to go on, and we are thankful that they, as a whole, have enjoyed good health, the one exception being Mr. Siao, of whom I wrote in the last term's report. He came back to us after the summer holidays at Kuling, seemingly much better, but soon he began to decline. Poor fellow, it was painful to see his body sinking, while his spirit was so anxious to learn more and thus be able to complete his course. He had finally to give up and leave us, with a very sad heart. Thus our joy is tinged with sorrow; yet we thank God for all. Our hearts were chastened, softened, humbled and drawn to each other through it. Young Siao was a very hopeful student. His father is one who, though not brilliant, may be written down as "faithful," while the grandfather has the church in his house and ministers to it in his own village. The young man has these excellent qualities, with the added gift of being "apt to teach." We think of how little such men can be spared from

GROUP OF STUDENTS AT THE BURROWS' MEMORIAL BIBLE SCHOOL.

Mr. Horne in the centre. Mrs. Horne, her sister and daughter are at the back.

the Church, and especially from the church in his own district. Yet the Lord knows and makes no mistakes. We should be glad of your prayers for him, that, if for His own glory, the Lord may raise him up and enable him to complete his studies and be a power for future usefulness in the district of Yungsinhsien.

The students have all done well, and at their examinations all but two had over 90 per cent., and several had full 100.

We have to thank the Lord, for, through the ministry of kind friends, greatly encouraging us in the work, by sending us a nice sum of consecrated money to be used for the work as we saw fit. We do crave grace and wisdom from God that we may be enabled so to use this as really to enhance the efficiency of the Lord's work in our hands.

The student, Mr. Chang, supported by the Orphan Homes of Scotland, is going on nicely; and Mr. Li, supported from "The Fund for Needy Students," given by the kind friends of the Bible House, Los Angeles, is a fine man. He has been an evangelist for seven years at the Kanchow Church, supported by the Christians on another station, where we lived and worked before coming to the Bible School in Nanchang.

We ask you all to join us in prayer for His richest blessing to rest on each of the students who have been in the school for one or more terms, and also that the Lord may choose out and send to the School such men as He can fit for and use in His work in the future.

We do thank you all for your help by prayer in the past and *do* continue in the same for days to come.

We are still praying for a Chinese teacher to assist us in the work. School term ends this time about the middle of January, and, D.V., the new term will open the morning of February 27th, 1913.

# The Hunan Autumn Bible School

BY REV. G. G. WARREN

THE second year's session of the Hunan Autumn Bible School has been a very delightful one. Altogether 71 preachers, students, colporteurs and teachers have gathered together, as contrasted with 83 last year, and the combined work of study and book distribution has been followed up on almost the same lines as those of 1911.

The School opened on Sunday, September 16th, when the Rev. W. H. Watson, the Nestor of the missionaries of Hunan, preached to the students in the central room that has to do duty as chapel as well as lecture hall and dining room. This Sunday was the fifth day of the eighth lunar month. The lunar month, though now officially discarded in proclamations and not used by the daily newspapers, is still the regulator of the worship paid to the Nanyoh idols. Pilgrims from each county arrive on a fixed date of the lunar month.

*Photo by]* PART OF THE ROAD UP THE SACRED MOUNTAIN. STEPS CUT IN SOLID ROCK. *[E. A. Keller, M.D.*

On the Monday night we had a testimony meeting at which the men were asked to bear personal witness of their experiences during the year as the result of our last year's work. Some twelve or thirteen gave evidence that the work had not been in vain. Some of the speakers had been engaged in the work of the Los Angeles Bible House Book Distribution (the Bible House to which we are indebted for the financing of the School). This work is unlike ordinary colportage work in that the workers do not sell their books, but seek by means of the offer of a book to get into conversation with those who live in the houses visited. One worker reported that in the east of the Hengchow Prefecture, which had been the sphere in which the southern band had worked during the year, they had had in at least twenty houses quite a different reception from that usually accorded to them. In these houses they had been treated almost as old friends. In each case the hospitable host turned out to be a last year's pilgrim who had been given a book at Nanyoh, and who was glad of the opportunity of further conversation. Many of these books had been read and re-read, and the conversation was intelligently carried on about the main truths of the Christian religion. In a half a dozen cases the pilgrim of last year had resolved to go no more, and thus to abandon idolatry. One very touching case was that of a man engaged in the semi-idolatrous business of making paper houses and other paraphernalia for superstitious rites in connection with funerals. He professed himself as convinced of the wrong of such a trade and as desirous of giving it up as soon as he had an opportunity. He had been daily using the prayer that is given at the close of the little book of Gospel portions that he had received last year. He wanted a New Testament, and the worker says that he received the gift of one as one who had received a treasure. He turned down the leaf at the Lord's prayer and at passages in the Book of Psalms (which was also given him) so as to do more praying. (By the way, it is worth noting that this "worker" is really employed as the cook of the southern band. He is not paid for any work that he does in the way of book distribution).

*Photo by*] HUNAN SUMMER BIBLE SCHOOL. [*F. A. Keller, M.D.*
Headquarters for the work.

In two or three separate cases we were told of discussions in which unfavorable remarks on Christianity were stopped by onlookers who turned out to be recipients of books last year. At a town lying forty *li* to the south of the county town of Linghsien there were three Taoists who last year had received tracts and Gospel portions. In May they met an evangelist and received him very gladly. The mother of one of them was especially grateful to him for the truth which she had heard through the books and then from himself.

One of the Norwegian Lutheran preachers stationed in Anhwa on the Tzu river, told us of a Mr. Lung who, after receiving books, began to attend the services at Anhwa. He has put his younger brother in the Mission School, and has induced his wife and mother to attend the services. The whole family are candidates for baptism.

One day last year the brother of Mr. Hsiao, the leader of the Los Angeles band, had gone to Hengchow to make some purchases for the school. On the way back, when about twenty *li* from Nanyoh, he found two pilgrims who were sitting down and discussing with a passer-by the books they had received. This man was advising the pilgrims to throw away the book because it had to do with a "foreign" religion. Mr. Hsiao, Jr., put in a plea on the other side. It so happened that the two pilgrims were not Hunanese, but were from the adjoining province of Kiangsi which is also Mr. Hsiao's native home. Clannishness runs strong in Chinese blood; and the two visitors at once agreed to their fellow provincial's advice rather than to that of the man from the "outside" province. In January, Mr. Hsiao, Jr., was visiting his home and found out at Pingsiang that the two men had followed his counsel, and were attending the services at the C. I. M. Church in Pingsiang. They also are candidates for baptism.

The most cheering story of all came from a Presbyterian Church in Leiyang, connected with the Hengchow Mission. A group of pilgrims living at a place called T'anhsia, about thirty *li* from Patien, sent to that town to a member of the church living there, asking him to visit them and preach to them regularly. Mr. Lei, the member, consulted with Mr. Gelwicks, his pastor, who was most glad to hear of the proposal. Since then Mr. Lei has paid them a monthly visit, and there is now the nucleus of a new church at Tan-hsia where all the work has been voluntarily done without any thought of payment from the Mission. It was indeed with full hearts that we sang the doxology at the conclusion of that memorable meeting.

Three courses of lectures were given this term. Mr. Watson took the men for an hour a day on Ephesians; Mr. Gelwicks for an hour on the Gospel of St. John; a third hour was given to a Life of Christ recently issued by Mr. Fleischer of the Lutheran Mission, Yiyang. The book distribution was again arranged for by twelve bands, four of which went every morning before breakfast, and every afternoon to the four roads by which the pilgrims leave.

There was a very noticeable diminution in the number of the pilgrims. If we divide the pilgrims into two classes, one of which makes the ascent to the top of the mountain, while the other contents itself with the more easy task of simply worshiping at the most important temple at the bottom of the mountain, we find that the great falling off is in the latter class. A count of the pilgrims coming down the mountain in six hours four years ago gave over 2,500; a count on the same day of the lunar month this year (which

happened to be much the same in point of weather as it was four years ago) showed there were only some 1,800. This probably represents the falling off in that class of pilgrim fairly accurately. On the other hand, on the 14th and 15th of the month, there used to be thirty-six "associations" come from Siangtan to worship. The members of these associations comprise a well-to-do and busy class of men. This year only twenty-three *members* arrived, representatives of but three of the thirty-six associations. There were often four or five hundred members present on these two days. One of the large hotels attached to the big temple often used to sleep 800 guests in a night. Hardly once this year have they had more than two hundred. Upon asking shopkeepers and hucksters how their trade compared with last year, one rarely heard that it amounted to one-half of that of the previous year, and many did not expect even a third.

If one could think that the non-comers of this year were transferring their worship from the gods of men's imaginations to the God who alone is the true and living God, one would indeed rejoice with a great joy. But no one thinks that the Christian Church has gained tens of thousands of worshipers. Certainly the idols of Nanyoh have lost tens of thousands. The fact is full of significance for us as missionaries. Men who abandon worship are not as near the Kingdom of Heaven as those who "in their blindness, bow down to wood and stone." Not merely at Nanyoh do we lose the opportunity of proclaiming the truth, as it is in Jesus, to this class of men who are now abandoning all worship; we lose the opportunity elsewhere. As long as there is a spirit of worship there is a sense of things unseen that affords us a foothold for storming the citadel of Mansoul. When men are wholly absorbed in the things of time and sense, they lose a desire for the better things.

One thing does afford us no small degree of comfort: of the two classes into which we have divided the pilgrims, it is those of the class that comes in large numbers who listen the more attentively to our message. Having honest hearts and simple minds there is much ground in which to sow the good seed. It agrees with this way of reasoning that the workers report that a larger percentage of pilgrims were willing to accept books this year than last. Often last year fifty per cent. would politely decline the proffered gift. At times this year we have had ninety per cent. accept. Thus it comes about that our total distribution amounts to almost as many books as last year—including 4,000 New Testaments, about 48,000.

There have been cases of wilful destruction of books, but these have been very few. One day a bonfire was made quite close to the centre of distribution. But only a few books had been burnt when it was found out, and on that route pilgrims were told that if they did not wish to read the books there was no "merit" either for us in giving (a frequent misconception on the part of the Chinese who are accustomed to enter up so many marks to the good in their moral balance sheet for all distribution of "good" books) or on the part of the pilgrims in accepting.

We have decided to take the solar calendar for our guide next year and meet for the whole month of September. The first of the month is a Monday; we shall be glad if those who wish to attend can be at Nanyoh by the previous Saturday.

From every point of view there can be no question as to the value of the work that is being done. The work of book distribution through the superintendence of the band leaders is a fine training ground in actual work for those who have had comparatively little experience (it has proved of even greater good to some who have had experience without training). The daily classes, as the students themselves testify, have been very helpful. The companionship in work and study to men whose days are passed in solitary stations where they are always giving out, and have little or no opportunity of taking in, has been one of the blessings in the lives of those permitted to attend one or all of these summer school sessions. A wise change of scene and scope of work proves no less advantageous to the Chinese worker than to the missionary. It may not be so easy to detect the signs of lack of change and refreshment in our Chinese colleagues as in ourselves, nevertheless they are to be found. Certainly Nanyoh is as valuable to the Chinese worker as Kulung or Chikungshan to the workers of other nationalities.

# Extracts from an Annual Report

BY REV. WM. A. McROBERTS, TIENTAI, CHEKIANG

THE year has passed into history leaving some of our plans unconsummated, still we are grateful to God for all that has been accomplished, and for the encouragement given in the work.

During the year nine persons have been received into church fellowship, and more will have this privilege in a few weeks. We pray that these who have thus confessed their Lord may grow in grace and the knowledge of our Lord Jesus Christ. The teacher of the Boys' School, who was baptized some months ago, though a scholar of the old type, is certainly making progress in spiritual matters. A woman who was received about the same time has a good deal to endure from people along the way as she comes to church. Her home is a good ten miles from the church, and she regularly attends when the weather permits, walking, of course, all the way.

During the year the people at Dawang Outstation undertook to build a new chapel. It was rather a formidable undertaking, though planned some years ago. The Christians, though poor, have done extremely well, both in time and money, still the year closed with the chapel uncompleted.

A few months ago a special effort was made to reach the scores of Buddhist priests who inhabit the "North Mountain" of Tientai. The largest and most central temple is the famous Wotingz. Tired, cold and wet, we reached it at dusk one evening, after a hard tramp through rain, knowing we would find shelter within its spacious walls. Some might doubt the propriety

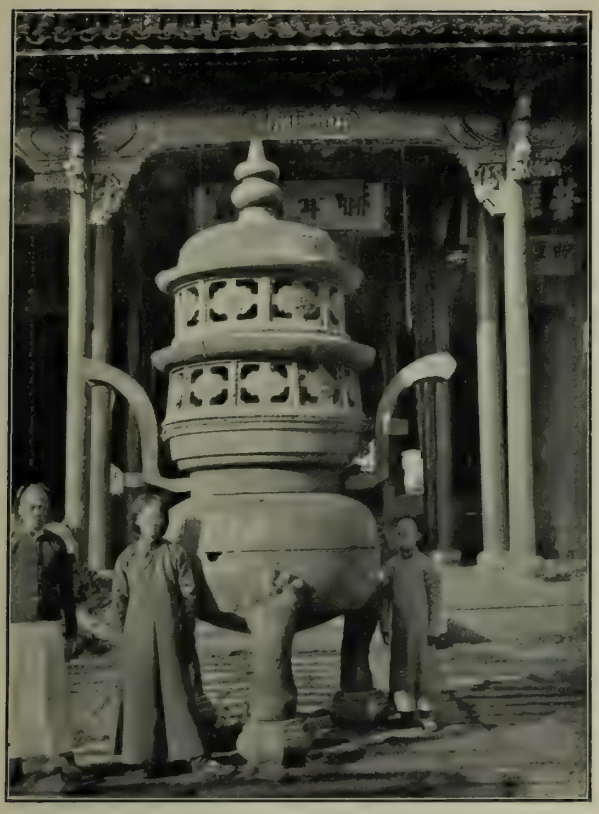

*Photo by*] ANCIENT INCENSE BURNER. [*Mr. C. Fairclough*

of accepting hospitality in a heathen temple, but we were on the King's business. After a short wait the "Receiver of Guests" put in appearance, clad in his official robes of hemp. This man is responsible for the entertainment of guests, and this is done according to one's rank in life, to be paid for at the same rate. Fragrant tea and sweetmeats were put before us, followed in a short time by a sumptuous supper of rice and vegetables, meat, of course, not being allowed within the temple. A long conversation followed with the priest (a scholar of no mean rank), on the importance of the Gospel. The priest soon realized that the fellow-countryman who presented the Way of Life with such earnestness was his equal, if not his superior, in scholarship. One does thank God for such men as Rev. Ting Jing-teh, the pastor of the city church, who combines exceptional abilities and tact with an undoubted spirituality, and is withal a meek and devout follower of the Lord Jesus Christ. One was glad to see even the hard wooden beds of the guest chamber, and soon we had our bundles of bedding unwrapped and ready for the night. I found my bedding quite dry—thanks to a waterproof sheet—but Pastor Ting and Evangelist Vaen were not so fortunate.

The Abbot of the temple was not at home, else we would have sought an audience with him, and presented him with copies of the gospels. Next morning the weather was most unfavorable for visiting, but during the day we visited quite a few of the one hundred and eight smaller temples scattered over the mountain, each of which is supposed to have from two to ten priests. At each place we preached Christ, leaving tracts and booklets. Some of the priests seemed devout, while others confessed that they were only there for what they could get in the way of an easy life and something to eat. It seems to be the general opinion among the people that Buddism is on the wane. On the last day we had a long walk of 20 miles up and down over mountain roads in a cold, raw rain, having for our dinner, a few half-cooked sweet potatoes. Early in the day Pastor Ting left us to return to the city. When Evangelist Vaen and I reached his out-station, we were about done out, in spite of the fact that we are used to long walks. Our limbs were stiff, and our feet bruised and swollen. Still we rejoiced in the privilege of thus serving our Lord and Master. We hope to visit the mountain again in the near future.

During the earlier part of the year work was somewhat interrupted on account of the banditti who roamed the country, and it was April or May before things quieted down. During the latter part of the year, Mrs. Loosley made three journeys to the out-stations and surrounding villages. These times were, no doubt, much appreciated by the women. Mrs. McRoberts' time has been fully taken up with the Girls' School and visiting homes in the city.

Since May the writer has made over twenty trips to out-stations, some of these visits extending over ten days, during which time many villages were reached, while during the hot weather a stay over Lord's Day was all that was possible.

On Christmas day we had a large gathering in the city compound of Christians and inquirers from all the out-stations. The main service of the day lasted nearly two and a half hours, about three hundred people being present. Some of these, however, simply came in to see what was going on. After the service we had a Chinese dinner which the people themselves provided, two hundred and forty persons sitting at the tables. On the whole it was a blessed day, and it gave the Christians from the east an opportunity to meet those from the west of the district.

Mrs. McRoberts desires prayer for an inquirers class for women, about to be started in the city. There are now six names enrolled. Pray that God will lead these to an acceptance of our Lord Jesus Christ.

*Photo by*] A CITY TEMPLE OF CHEKIANG. [*Mr. C. Fairclough*

# Extracts from an Annual Report

BY REV. E. G. BEVIS, CHENCHOW, HONAN

THIS year's experiences remind us of John 6: 16-21, where after a stormy night and hard rowing, the disciples were, through the presence of Jesus, saved from the storm, and brought safely and speedily to their destination. The words, "and immediately the ship was at the land whither they went," contain a world of meaning to storm-driven disciples. So with us, in spite of the dislocation of the work consequent upon the Revolution, and the absence of the staff from the Station for part of the year, we can record at the close of it signal blessing and progress in the work of the Station and district, through the mighty working of God. To Him be all the glory.

The political changes have no doubt loosened the bands that were binding this people against the light they had seen to be real, through long years of preaching the Gospel in their midst. At any rate there is now a great awakening among the people, and a visible shaking of their old beliefs. Idolatry has received a great blow, and the officials have ceased to publicly worship at the temples. The followers of Demetrius are too strong here to allow forcible action in regard to idols; but it was noticeable that the city god was not marched about the city as usual, on the first of the tenth moon.

### Conferences.

This is the first year we have held two conferences. In the spring, when things were more settled, an opportunity occurred to hold one April 21-22. Mr. Matthews, of Sihwa, kindly came over and gave some helpful addresses, and Miss Hacking of our staff, who was preparing for furlough, happened in and addressed the women. The attendance was not large, but all the out-stations were represented, and some important matters were discussed. Impetus was given to the yearly collection, and 20,000 cash was pledged by those present as a start. It was necessary to dwell on the relation of polities to the church, and emphasis was laid on the evangelistic opportunities, etc., in consequence of the changed attitude of the people. We praise God for what took place.

The Autumn Conference, November 22-24, was by far the best one we ever had in spiritual power, numbers and general enthusiasm. Mr. Li Chin Tai, of Chowkiakow, came and gave seven very spiritual and helpful addresses. The annual business of the church was transacted, and the subjects of Sunday observance, quarterly communion, annual bible schools, work of out-stations, preaching and giving, were discussed, and some important decisions arrived at.

A Bible school was fixed upon for early in the first moon, and a large number decided to attend. Forty inquirers were present, and testified their determination to cleave to the Lord. A large number of outsiders attended the meetings, and the church was packed with 300 persons a number of times. Three men and two women confessed Christ in baptism. Mrs. Bevis held a children's meeting, with sixty present; a picture-parable and a gift being presented to each child. The closing testimony meeting was three hours long, and was full of power. There was much confession and some decisions.

### Evangelistic.

We have reason to thank God for work accomplished in this department in the city and the whole district. Our force of five evangelists spend a large portion of their time in this work, the colporteur and Bible-woman also taking an effective part. Then there are five other men who do a large amount of voluntary preaching and book-selling here and in the country.

The Tai Hao Ling Fair did not materialize owing to the Revolution, but our staff did some work among those who frequented it from the city and vicinity.

Continued journeys have been taken by the evangelists in their districts, and large numbers have heard the Word. All the principal fairs have been worked, where there have been crowds of earnest listeners. The free literature supplied by the Distribution Fund of Nanking has been scattered widely at the same time, and has been readily received. Many towns have been covered from shop to shop, so that some thousands of volumes have been distributed.

### Street Chapel.

Throughout the whole year daily preaching has been carried on in our front chapel, which seats fifty persons, with the result that some thousands have heard the Gospel. Earnest inquiry into the message of God has been a marked feature of the work this year, and many individuals came from various distances expressly to hear the Gospel. A regular preaching service is held every evening, and during the warm months forms were placed on the street, a large lamp hung in the doorway, and then many more were reached every night. About twenty children gathered at dusk in the chapel and sang hymns, and were led in prayer.

### South Suburb Preaching Chapel.

At our spring conference it was decided to try and secure a location on the south suburb which is one of the busiest places of the city, and the Lord soon granted a small hall, the rent and expenses of which are borne wholly by the church. This was opened June 4th, and daily preaching carried on with the most gratifying results. Here also, during the hot season we found it necessary to put the benches out in the street; and the crowd would listen far into the evening. Several of the Christians do voluntary work in this centre. From the first a class of from fifteen to twenty boys have gathered every evening, and have learned hymns and recited Scripture, etc.

The children's work is becoming a prominent feature of the work, and at our different centres we have about one hundred young people under some instruction, whose parents do not hinder them, as was formerly the case. How great will be the result of this early teaching. There is every indication that the next generation will be non-idolators.

# A Message from Talifu

BY REV. W. J. HANNA

TALIFU is one of the most magnificently situated cities in China. It is far famed for the grandeur of its surroundings and its ancient feudal history. As early as A.D. 649 it was the "Purple City" of the Southern Princes from India, who established the Tamong dynasty. Prince followed prince and dynasty followed dynasty, until in A.D. 1618 it was finally subdued by the Chinese and became a mere Chinese possession. Recent rebellions, notably that of the Mohammedans, have further devastated the city, and left it largely in ruins.

The Tali plain is shut in on the west by a towering range of rugged, snow-capped mountains, rising 7,000 feet above the plain, and over 14,000 feet above sea level. On the east the plain is bounded by a pretty lake, about thirty miles long and a few miles wide. Some ten miles south of Tali city, the lake and mountains meet, forming what is known as the Lower Pass. There is a very busy town there, it being on the main road east and west. On the north, twenty miles from the city, the mountains and lake meet again at the Upper Pass, the plain thus becoming an almost impregnable stronghold when well fortified. The scenery on every hand is Swiss-like, even to the everlasting snows on the higher peaks.

Our home is a pretty one. The house is of Chinese construction, well built and suited to the climate and the needs of the work. About fifteen minutes walk from here is another house, smaller than ours, occupied by two ladies, Miss Kratzer and Miss Dukesherer, both from the United States. We five, my wife and son, aged four, and the ladies, constitute, apart from one or two French priests, the foreign population of this far away spot.

For over 30 years missionaries of the China Inland Mission have labored in this city, and have seen very little fruit for their labors. Only some ten or twelve persons have been baptized from the commencement. Much prayer has been heard on high on behalf of this barren field, and we feel sure that the time has come to reap where others have sown.

Since the Revolution a change has come over the people and greater receptivity of the Truth indicates the presence of the Spirit. Since we came here in July, four persons have been baptized—a greater number than has been baptized in any one year thus far—and we have a class of some fourteen or fifteen inquirers, who will, we hope, be ready for baptism next year (1913).

We have since coming here opened two out-stations. One is at the Lower Pass, where we have now a nice preaching shop and residence for the evangelist, Mr. E., who is in charge. The other is among the more interesting and more responsive aboriginal people of the plain, in a village a few miles from the city. The work among these people, the Mingkia, promises to grow rapidly. In one village we have had one Christian funeral and two Christian weddings since our arrival, and many families are turning to the Lord in spite of opposition on the part of others. In the city our services are crowded every Sunday. We are praying for a chapel that will seat three hundred people, instead of the present accommodation for eighty; a place where, without crowding and confusion, all who will may come and hear the Gospel preached; a place more honoring to our God and His Christ. Besides the regular Sunday services, morning and afternoon, we have a men's meeting at night, to which a large number of business men come. This meeting has been a popular one and "grips" men. We have had as many as five men confess Christ during one meeting.

During the week, classes are held almost daily for both men and women; and our dispensary is open every Tuesday and Friday. During the past six months nearly 2,000 patients have been treated.

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In a more recent letter from Mrs. Hanna, Talifu, there is a request for special prayer on behalf of an Annual Bible Conference, which Mr. Hanna hopes to hold from April 13th-20th. This conference will be held immediately before the great Tibetan fair, and will afford many opportunities for the preaching of the Gospel, hence the importance of the above dates being so definitely remembered.

*Photo by*] VIEW OF THE MOUNTAINS [*W. T. Clark, M.D.*
AS SEEN FROM THE NORTHERN WALL OF THE CITY OF TALIFU.

# Editorial Notes

THE Annual Meetings of the Mission were held in Toronto on the afternoons and evenings of the 3rd and 4th instants. Dr. McTavish, Dr. Griffith Thomas, Principal O'Meara, and Mr. Frost gave the scriptural messages, and Mr. Gonder, Mrs. Gonder, Mrs. Barrie, and Dr. Keller gave the missionary addresses. The meetings were held in the Friends Meeting House, near the Mission Home, and there were good audiences at all of the sessions. The presence of the Spirit was notably realized, and the result was a large blessing. We give God thanks for these renewed mercies.

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The sad news has reached us that the Rev. William Borden—a member of our Council—who recently went to Cairo, has fallen ill, and is in a critical condition. Mr. Borden was studying Arabic in preparation for his life work amongst the Mohammedans in China, and was living amongst the natives there in order to make the more rapid advancement in his studies. While thus circumstanced he has fallen sick. As the disease is meningitis, it will be recognized that the issue of it is most uncertain. We beg that much prayer may be offered for our brother, as also for his mother who is on the ocean journeying toward Cairo.

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The Chinese Government, in using the indemnity money returned to China by the United States, has never felt it best to send to America any of its women students. It is said, however, that its policy in this respect is about to be changed. This seems to us a wise determination, for there is as great need for educated Chinese women in China as for educated Chinese men. But the sad part of the matter is that the Christians in the United States and Canada remain largely indifferent to the spiritual condition of these students, and that most of the students, after four or more years of training here, go back to China as far removed from Christian life and experience as when they came. We trust that a new effort of prayer, at least, will be made for these students, and especially now for these incoming Chinese women students.

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An English friend, who visited us some time ago, was asked at the conclusion of his visit what had most impressed him in America. He replied without hesitation: "The fact that little prayer is offered in your churches for your own or other rulers." Our friend had been brought up in the Church of England, where prayers are regularly offered for the king and the royal family, and the contrast between his experiences in the homeland and in our foreign land had impressed him. There is a lesson in this for us Americans. We have reacted in some things too far from the old country usages, and this to our loss. For many of these usages were established when the Word of God was more revered, and hence was more the guide of life than it is at present. And that Word commands the saints to pray "for kings and for all that are in authority." Since 1800, over fifty attempts have been made to assassinate rulers, most of which have been successful, and it is not to be forgotten that five of these have been against American Presidents. Besides this, rulers of all men need continually the "wisdom that is from above." Let us then be faithful in remembering those who bear authority. And in doing this, let us not forget him who now directs, as President, the destinies of China.

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The American people have been solemnized by the calamities which have fallen upon them. These have been diverse in time, place, and kind, and they have come unexpectedly and with startling rapidity and terribleness. Hundreds of lives have been lost, and thousands of persons who have escaped death have been ruined in health and fortune. The newspapers have seen only the natural side in what has occurred, and hence have spoken of "cyclones," "cloud bursts," "rains," "flooded rivers," etc. The religious papers have gone deeper and have drawn spiritual lessons from the calamities. But many of these explanations and messages do not seem to have gotten to the heart of the matter. We recognize that the natural element is in all that has happened. But, after all, who is nature's God, and who controls the winds, storms and floods? Also, what are present natural calamities, where sin is abounding, but God's partial judgments and gracious warnings? And there can be no doubt about the sin. Our land, in spite of much good, is reeking with it, north, south, east and west, as any reader of our papers and of our sociological books knows full well. What we need is to recognize His hand and voice in all that has taken place. To do so will be to obtain a lengthening out of grace. Not to do so can only mean further calamity.

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"Ye shall receive power, when the Holy Spirit is come upon you." (Acts 1: 8, R. V.) One of the saddest facts in the natural world is the loss of vital energy. Forces are about us everywhere, which are needed for the preservation and development of life, but they are not utilized. For hundreds of years electrical energy was throughout space, but no one had learned to control it, nor have they yet learned to the full. It is computed that the Sahara desert receives an amount of solar heat every day which is equivalent to that produced by six thousand million tons of coal, but it is all going to waste. And the same thing is true in the spiritual world, only on a far more extensive scale. The Church has at its disposal infinite and omnipotent power, and that power, comparatively speaking, is untouched. Each individual Christian has similar power, and in most cases it is unrecognized and unknown. There is not a true company of believers anywhere, there is not an individual Christian anywhere, but in the midst is God. And yet, in the face of infinite needs, there is infinite weakness. What could be more pathetic than this? We need to go back in prayer and faith to Pentecost. It is Christ who says to us: "Ye *shall* receive power!"

# CHINA'S MILLIONS

TORONTO, MAY, 1913

## A Transformed Life

BY H. W. F.

WILLIAM Whiting Borden fell asleep in Christ, at Cairo, Egypt, on April 9th, after a two weeks' struggle against the disease of cerebro spinal meningitis. The news of this death was cabled home to America, it was repeated by cable to England and China, it was published with headlines and accompanying portrait by the daily press, it was commented upon sorrowfully by the religious press, it was spoken of in prayers and sermons by prominent pastors, it was made the occasion of memorial services in Cairo, Princeton, New Haven, Chicago, Philadelphia and New York, and it has cast hearts into gloom and mourning in the four quarters of the earth.

Moreover, these tidings of death have affected many different classes of persons. My little boy of nine years of age—who speaks of his friend tenderly as "Billy"—wonders why Jesus took him Home when he loved him so much. His mother's maid—who lived beside him for seventeen years and described him as the "purest, truest and tenderest man" she ever knew—goes about her work with tear-dimmed eyes. His school, college and seminary companions speak of him with hushed tones of voice and wonder when they shall see his like again. A well known secretary of a prominent Mission Board declares that "he was a man among a million." An equally well known Seminary Professor writes: "Dear, dear William—beloved and longed for." Gray haired ministers mourn as if they had lost a son. And already, not a few friends are saying that a book must be written which will tell the story of the life spent out and now laid down.

THE LATE REV. WILLIAM W. BORDEN.

Sitting here in William Borden's room in his home in New York City, in the chair in which he so often sat, before the desk where he so long wrote and studied, surrounded by the books which indicate his educational attainments and missionary tastes, in the place made hallowed by his presence and devotions and also by the last sacred experience of his more intimate farewell to friends, sister and mother as he turned outward upon a path upon which he was never to return, I ask myself how it is that this life which stood but at the threshold of its service, has become so widely known and so universally and deeply mourned. Had he died "an old man and full of years," we should easily understand. But he died at twenty-five, not much beyond boyhood, and—as some of us thought of him in spite of dignified presence—still a lad! All this is an unusual experience and the explanation of it must be alike unusual. How then may we explain?

In attempting to answer the question raised, I find its solution close at hand. For there lies before me on Borden's desk James H. McConkey's book, entitled: "The Three-fold Secret of the Holy Spirit," and it bears unconscious testimony to the owner's life. The copy is tastefully bound in buff paper, and, of course, it was originally intact and clean. But now, it is torn and soiled both without and within. Evidently, it has seen many journeys, for it used to be a frequent companion in travel, and it has seen much use, for it has been carefully and repeatedly read. And upon the first page, certain words are underscored—a way our dear friend had with all his best loved books—which are these: "The supreme human condition of the fulness of the Spirit is a life wholly surrendered to God to do His will." The thought thus expressed had pierced William Borden's heart and had taken possession of his life. He had seen, young as he was, both the duty and privilege of a Christian, he had made the great decision and had paid the price of a surrendered will, and he belonged wholly to Christ. Hence, Christ owned him, con-

trolled him, blessed him, used him. And those whose hearts were true, young and old, rich and poor, humble and high, looked on, wondering, admiring, loving. And it is thus that it has come to pass that there is a "grievous mourning" amongst us, for a young prince has fallen in Israel who was sorely needed in waging the battles of the Lord; and hence, not one heart only, but many hearts are crying out: "Dear William—beloved and longed for!"

But the question needs further answering. What was in fuller detail this life which William Borden lived which proved so beautiful and winsome? There must have been uncommon characteristics about it, even as compared with those lives equally dedicated to God, to have produced such uncommon results, and for our souls' sake it is well that we should know these. It is difficult to analyze spiritual things, especially in connection with a complex personality, but I would make the attempt and write of Borden's life as follows.

It was a natural life. Some one has said that every Christian needs two conversions; first from the natural to the supernatural, and second from the supernatural back to the natural. But it was not so in William Borden's case, for though he was thoroughly converted to the supernatural, he was never converted away from the natural. From first to last, he remained as God had made him, not trying to be anyone else however distinguished that one might be, and not thinking that sanctification meant cant or morbidness or denial of the pure and wholesome pleasure of life. Strong of body, he loved to live. Hence, in school, university and seminary he played as other men played, only more vigorously than the average man and more successfully. I once asked him what exercise he enjoyed most in the university, and he answered at once, "Wrestling." Foot-ball, base-ball, tennis and golf had their attractions for him, and he was a skilful yachtsman. In common life, he ate heartily, he talked energetically, he argued loyally. In his devotional life, he prayed as simply as a child, and he preached in chapel, in mission, or on the street without the least degree of affectation, as a man speaks to a man.

It was a dedicated life. William's beloved mother had early brought him under holy influences. Her personal influence over him was profound, and it ever increased as the years went on. Also, it was a great day for him when the mother put her boy at the Hill School, at Pottstown, and under the influence of Mrs. John Meigs there, for William often testified—as many another young man has done—that the impression which that consecrated life made upon him was deep and lasting. And other great days followed, when the mother brought under her own roof and into the circle of the family life, godly laymen, ministers, professors and missionaries. By all of these means, young Borden saw God more and more clearly. He thus learned that the Christ life was the reasonable life, and that it alone was perfect and good. Gently, therefore, but surely and positively, he yielded to Christ's claims. Thus the day came, in England, after hearing a sermon by Dr. Torrey upon the "Baptism of the Spirit," that he yielded, with glad and whole-hearted surrender, his whole being to his Savior-Lord. From henceforth, he could in true and large measure declare: "For me to live is Christ!"

It was a life of stewardship. From the day William Borden surrendered to Christ, he held all that he had as belonging to his Savior-King. And, as we must count such things in life, he had much to give. The newspapers have exaggerated his wealth, but it remains true, that on coming of age he found himself a millionaire. This wealth, however, he did not count his own. His attitude was not that of possessing his money and giving the Lord a tenth. He held the ten-tenths as belonging to God, and what he used for himself he used as His steward. Hence, he gave freely, generously, always all of his interest and sometimes part of his principal. And this he did thoughtfully and prayerfully. His check book would reveal tender kindnesses innumerable, and a far-reaching liberality that was unimagined. And no one ever received a gift from him who felt that it was spoiled by an accompanying patronage. It was not simply a stewardship generously fulfilled; it was that better stewardship that did not let the left hand know what the right hand did, and that ennobled, not only the giver, but also the recipient.

It was a life of faith. William Borden was not emotional. He was the opposite of this. Some persons, because he had the ruggedness of strength, thought that he lacked sentiment. Indeed, he himself was tempted to bemoan his spiritual indifference. But he never allowed this supposed lack of emotion to affect his actions. He believed in the God of the Word and in the Word of God. Hence, he searched the Scriptures carefully, prayerfully, and often cried out: "Lord, what wilt thou have me to do?" And when he had found the commandment, he obeyed it. This practice of obedience, irrespective of feeling, was what urged him forward. It took him from school to university, and from university to seminary, with Christian service ever in view. It led him in vacation days and in the midst of summer heat to associate himself with the National Bible Institute of New York City and to preach on the city streets. It constrained him to offer to the China Inland Mission for service in China, to turn his face toward Cairo in order to prepare for work among the Mohammedans by the study of Arabic, and to hold it as the hope and ambition of his life to serve in the far-distant province of Kansu. With him the obedience of faith was better than the sacrifice of feeling. Daily, hourly, he walked by faith and not by sight, and thus he knew much of the victory which overcomes the world.

It was a life with a vision. Borden had had the privilege, after leaving the Hill School and before entering Yale, of journeying around the world in the companionship of the Rev. Walter Erdman, now of Korea. That journey had opened his eyes. He saw that America was not all; indeed, that it was, comparatively, a small part. He discerned that heathenism was black, foul, revolting, that the so-called "Light of Asia" was a myth and a deceit, and that men afar as near needed Jesus Christ. And he never forgot what he saw. Thereafter, whether in play or study, whether in relaxation or service, he was al-

ways looking beyond, outward, to the great masses who needed Christ and himself. This was the explanation of what was a seemingly unnatural element in his life, as evidenced, for instance, when he determined to sail for Cairo just before Christmas instead of just after that day. The constraint, born of a compelling vision, was upon him, and led him to press eagerly forward. By faith he saw the regnant Christ; and in remembrance he saw men far away in all their pitiable need. An esteemed friend asked him just before he left for Cairo why he was purposing to throw his life away in foreign service. He answered simply but firmly: "*You* have never seen heathenism!"

It was a life of steadfastness. From the time of his decision to be a foreign missionary he never wavered in purpose or pursuit. He had exceptional advantages as compared with many young men, having money to use for the carrying out of his designs. But this fact does not explain all, for many of his companions who were equally fortunate did not show any such steadfastness of life. The power of perseverance was within, and it kept him single-eyed and sure-footed. He saw his goal, and he ran straight for it, without wavering. This led to more than self-control; it made him a man of self imposed law. He scheduled his life, and lived accordingly. There was a time for sleeping, a time for waking, a time for prayer, a time for Bible study, a time for general study, a time for recreation and a time for social intercourse. He owned a "Big Ben" clock, and there was a covenant between himself and it. I have seen him in the evening, in the midst of engaging and enticing company, glance at the time, and then courteously but resolutely force himself away to room, bed and sleep. He needed much sleep, for he was not as strong as he appeared, and his eye was on the morning when he purposed to keep the "morning watch." Thus it was in all things. By God's grace, he was not a slave to life; he was the master of it, being master of himself. And so it was that he persistently pursued his ideals, and realized many of them. Through one event and another, he went forward, going further and further on and higher and higher up. It would be wholly just to put upon his tomb the Spirit's words: "Steady, until the going down of the sun."

It was a life of good judgment. William Borden had been signally honored for one so young. He was a Director of the Moody Bible Institute of Chicago, a Director of the National Bible Institute, of New York City, and a Council Member of the China Inland Mission. In these various organizations he sat and counselled with men much his senior in years. And yet, the disparity of age was seldom noticed. There was an equality of mind which made him one with those with whom he was associated. None could help noticing the freshness of thought, and the enthusiasm of spirit which were the characteristics of his youth; and all rejoiced in these. But these were not the signs of immature judgment. When he spoke, it was discovered that he was thinking carefully and broadly. He was a constant illustration of the fact that it is no vain thing for a man—even a young man—to fulfil the Apostle's injunction: "If any of you lack wisdom, let him ask of God." Christ, through the study of the Word and through prayer, was made unto him, "wisdom." His advice, therefore, was sought for by not a few, who in the average case would have gone to the man of more years. And he seldom failed to help. If he did fail, because of inexperience, his eagerness to be of assistance made him a greater help than the average man would have been though more wise through more experience. For one so vigorous in mind, he was very teachable. And being teachable, he was easily taught. Thus he learned and matured beyond his years and fellows. It was the story of Joseph over again, mentally and otherwise: "The Lord was with Joseph, and he was a prosperous man."

It was a life of love. Some thought, as said, that Borden lacked sentiment. And there was some apparent cause for the assumption. He had lived to the age of twenty-five, and was without engagement or acknowledged attachment. Moreover, he calmly and deliberately put thoughts of a married life resolutely aside. One reason why he liked the China Inland Mission was that it required its candidates to go to the field single, and to remain thus while first studying the language, that is, for about two years; and he willingly purposed to fulfil this condition. In addition, as said, he was not emotional, and hence he found it difficult to show his feelings, or even to speak of them. But the person who concluded for any or all of those reasons that William Borden did not love, knew little about him or about love. As for his personal experience, love was sacred and lay deep within his heart, a hidden and sealed fountain; and as for love, according to God's own estimate of it, it is made up of obedience and service rather than of aught besides. Moreover, few persons knew Borden well enough to judge whether he did or did not express the love which was within. He certainly did not wear his heart upon his sleeve, and hence it was not seen in public places. But some of us saw him more intimately, under the shadow of his mother's roof and in the sacred circle of his mother's family. And those of us who saw that sight will never forget the manly tenderness of all his life. His mother once said to a friend: "Since my husband's death, he has been to me more of a husband than a son." And the sister at home, who saw most of him, adored him. Also, friends clave to him in loyal friendship as only those do who have found a friend indeed. And men of low estate revered him, young as he was, because of his self-sacrificing service in their behalf. The Yale-Hope Mission in New Haven, established by his money and his personal efforts, is a monument to the love of Christ in his heart which would not let men go and which loved the loveless into loveliness. To this Mission he gave thousands of dollars, and, in the midst of university toil, unnumbered nights of self-abnegating service. I took an English friend there one night, after extensive visiting in our cities, and later I asked him what had impressed him most in all that he had seen in America. I expected him to speak of our big buildings, etc., but I received this answer: "The sight of William Borden, on his knees in Yale-Hope Mission, with his arm around a bum!" And as for William Borden's love for

Christ, it possessed him, constrained him, led him away from all that men of his sort hold dear, forward, outward, to Cairo and to death. For if ever a man could truly repeat Count Zinzendorf's well-known saying, it was William Borden: "I have but one passion; it is He, it is He!" For Christ he lived and for Christ he died. And greater love has no man than this, that a man lay down his life for his Friend.

And so beloved William Borden went from faith to faith, from strength to strength, and from glory to glory. And thus he has finished his course with joy. For him henceforth there is laid up a crown of righteousness which the righteous Judge will give him in that day. for he loved Christ's appearing, and he will not be ashamed before Him at His coming. All, therefore, is well with him. But beyond his new made grave are the ten millions of Christless Mohammedans in China who are still unreached. And all is not well with them. Who then will follow William Borden, and go where he sought to lead? This is the questioning call of his life and death. And God and men wait for a reply.

# Retrospect and Prospect

BY H. W. F.

*"Hitherto hath the Lord helped us." "The Lord will provide."*

RETROSPECTIVE views are not always encouraging. There is so much in the past of the average man, or of the average organization, which speaks of failure and loss, that the sight of it puts fear in the heart in respect to the future. It is an easy argument: If the past has been disappointing the future will also be disappointing. And in many cases this would be true, but not in all.

As we look back upon another year of service for Christ and China, we are not discouraged, but rather encouraged. When we regard ourselves, our lack of wisdom, our powerlessness, our failures and our sins stand out before us, and we mourn, with confessions unto God, all that has grieved Him and that has marred the work which has been committed to us. But this is not the only view which the backward look gives to us. In the midst of darkness there is light, for before our eyes is the vision of One who has stood in the midst of the candlesticks, the Son of Man and the true High Priest of His people. Where we have failed, He has not failed. Yea, He has proved once more that His grace is abounding and that His strength is infinite. For the Gracious and Strong One has carried us as between His shoulders.

This grace and strength of God have been manifested, this past year, in manifold ways. First, there has been a supply of temporal needs. It is true that there have been times of testing and trial, for the cost of living at home and in China has so greatly and rapidly increased that what used to be an adequate income, with safe margins for unusual and unexpected needs, is no longer such. But God has greatly helped. A single gift of fifty thousand dollars lately received in London, has done more than supply our need, it has proved the faithfulness of God and His willingness to do unusual things under unusual circumstances. Second, the health of the members of the Mission has been unusually good. There has been some sickness, and there have been a few deaths. But, in general, good health has prevailed. Indeed, it may now be said that there are few Missions of equal size, serving in a land of equal climatic and sanitary disadvantage, where the average good-health is more assured and the average term of service is more extended. Third, there has been a steady development in the Mission, in respect to the addition of new workers, in respect to the opening of new stations, in respect to the building up of converts, and in respect to the saving of the unconverted. This development has not been phenomenal. But it has been definite, and it has been such as to manifest the presence in our midst of the divine life. And fourth, there is now a promise of the "greater things" such as the past has never known. This is partly the result of the new conditions developed by the political changes which have taken place. But this is not the full explanation of what is being experienced. It is clear that the Holy Spirit is moving in a new way upon the hearts of men. Old things are passing away, and many things are becoming new. And the Chinese, in this transition, are reaching out after the foreigners' religion, which has been seen to endure the test of time, and even, of furnace-fire affliction. This, therefore, is the missionary's opportunity. It is a day of grace and power in a peculiar sense.

The retrospect, therefore, turns into blessed prospect. What God has done He will do. There is, however, a difference. Has God ever remained, in His dealings with men, on the same level of relationship? Has His grace from age to age been only what it was before? Was His manifested power no more in Moses' time than it was in Abraham's time, no more in Paul's time than in the time of the earlier Apostles? On the contrary, has it not ever been true that God has offered more and more of blessing, and brought to pass more and more of manifested glory? Men have failed Him; but He has not failed men. Wherever men have risen to their opportunity, God has almost overwhelmed them by the fulness of His love and the glory of His power, increasing the one and the other as they have been able to receive and bear them.

This then, is our prospect and our hope. God has brought us out that He may bring us in; and He has brought us in that He may give us to possess, in ever larger proportions, our inheritance. If, as a Mission, we may keep true in doctrine and in life, if we may walk humbly and serve devotedly, then our best days are not behind us but before us. For, as surely as He is God, He will lead from strength to strength and from glory to glory. It is He then who says to us at the beginning of another year of service: "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest, to thee will I give it." And it is for us therefore to respond: "Let us go up at once, and possess it, for we are well able."

# The Divine Ability

BY REV. D. McTAVISH, D.Sc.

**An address given at the Annual Meetings of the C. I. M. in Toronto**

IT will be helpful to us to study the Divine ability first, as set forth in some of the Old Testament names of the Deity, secondly as affirmed in New Testament statements, and finally and especially, as seen in our Lord.

There are two outstanding names for the Deity—God (Elohim) and Jehovah. God, in the first chapter of Genesis, the One who is strong, the One who is all power and all strength. It is put in the plural form because all strength has its source in God. It also, I believe, suggests the Trinity—not One but Three Persons. The name Jehovah is the very sacred name of God to Israel. Whenever they came to that name in their reading, they pronounced another name, Lord. It was too sacred to be even pronounced. It is said that when the scribes, in copying the Scriptures, came to this name, they took a new pen every time they wrote it. This name appears in the second and third chapters of Genesis in conjunction with the name "God." It is seen twenty times in these two chapters in the combination Jehovah-God; once in Exodus and three times in other places throughout the rest of Scripture. In the fourth chapter, we see simply the name Jehovah. It was first used by Eve when Cain was born—"I have gotten a man, Jehovah." Eve evidently believed that in her the promise was already fulfilled, and called the child that was born by that wonderful name. It was far from the truth, as is shown by history.

The name "Jehovah" became to Israel peculiarly sacred as the covenant name of the Deity. It means the self-existent and independent One, and, therefore, independent and uncontrolled in His will and in His action. All wills must bow to His will. Pharaoh did not think so—"Who is the Lord that I should obey His voice to let Israel go?" Exodus 5: 2. Here is the will of a puny man set up against Jehovah. But he had to bow to Jehovah. We have also suggested in that word Jehovah, the One who is independent of all others in His will and action; One who is, therefore, eternal and unchangeable. He has within Himself the cause of His own Being. But it is to the double names that I wish to call particular attention.

The first double name is in Genesis 17: 1.—the name God Almighty (El-Shaddai). It was first communicated to Abraham in the peculiar testing time of his life. The name El-Shaddai suggests God as "the enough"—enough for every need, and to spare. Then you begin to see the dealings of God, the secret of His providence. How true it is that our God is El-Shaddai! He is enough to supply every possible need; and more than that, the One who is so strong that nothing is too hard for Him. However difficult it may be to us, it is not difficult to Him. And so that brings us to the New Testament, and especially to the word "able." "Able" is often used in the New Testament. The word is found in our words—"dynamic," "dynamite," "dynamo," and conveys the idea of power and force. Look at two or three passages where this El-Shaddai is brought out: Matthew 3: 9—The Jews boasted that they were Abraham's children: Christ said, "God is able of these stones to raise up children unto Abraham." And in Mark 10: 28, we have the same word translated by another word—"With God all things are able"—all things are possible. Then in Hebrews 11: 19, "He believed that God was able to raise Him up, even from the dead." The idea of the "enough" of God is that there is nothing impossible with Him, that is in line with His will. We have this represented in Christ again in Romans 4: 1, "Declared to be the Son of God with *power*." And in 1 Corinthians 1: 24, "Christ the *power* of God." So we have in the name itself the idea of the "ability"—the "enoughness" of God; we have it in the statements made, and we have it represented in the Person of Christ Himself.

In Genesis 22: 14, we have the name Jehovah-Jireh—God our Faithful One. This suggests the idea of the providence of God in seeing to our needs, in looking after our need. And in Genesis 22: 8 we have Elohim-Jireh. He has the ability to provide—I will not fail you, but will see to you in my own time and way. This promise was made first to Abraham, when he was brought to the last extremity. Many a missionary in the C. I. M. could testify that they were brought to the last extremity and found God faithful.

In 2 Corinthians 9: 8, we have the promise of the five "alls." "God is able to make all grace abound toward you." All grace, all ways, all sufficiency, all things, all good work. We have the promise of God's wonderful providence in Christ—Philippians 4: 19—"My God shall supply all your need according to his riches in glory by Christ Jesus." The supply of all our need is from Him, and we have the Faithful One on Whose ability we can depend.

In Exodus 17: 3-5—Jehovah-Nissi. This is Jehovah our Banner, our Victorious Leader. As such He appears to Joshua, 5: 13-15, the man who never lost a battle. Gideon must have been rather perplexed when his army dwindled down to 300. The victory does not depend on numbers, but on the leadership. Here we also have the idea of loyalty. Our flag always calls forth our loyalty. Does the name of our Victorious Leader arouse our loyalty for Him? Anything that would touch our flag, would touch our loyalty. How quickly we would resent it! Are we in the same sense loyal to our Heavenly Leader? When all sorts of false teaching and doctrines are brought in, do we smile, or does it arouse our loyalty? Then, in 2 Corinthians 10: 4, "For the weapons of our warfare are not carnal, but mighty, through God." We find here the same word "able," "mighty," "dynamic." We have the ability given to us from God to overcome the strongholds of sin. We see this also in the case of our Lord—Philippians 3: 20-21. "Our citizenship is in heaven .... according to the working whereby He is able to subdue all things unto Himself." Look out upon the world to-day and see the

forces of evil that are operative. We fear that evil will triumph, and we almost despair. But our Jehovah is able to subdue all things unto Himself.

Then we have Jehovah-Tsidkenu—Jeremiah 23: 6 and 33: 16. The Lord our Righteousness—connected with a distant Messianic Promise. He is not only righteous in Himself, but He is able to impute, to impart, to communicate His righteousness to us. In Genesis 15, when the great promise was made to Abraham, we are told that "Abraham believed God, and He (God) counted it to him for righteousness." That is to say, Abraham linked himself with the Righteous One, and through that Abraham was counted as righteous. We know this is true in the matter of our salvation—Hebrews 7: 25. How does He save? He saves by making us righteous—Romans 3: 21-22—by placing upon us a righteousness. We become righteous in God's sight through His righteousness, a teaching which we see still further in Jesus—1 Corinthians 1: 30. This is the teaching, that the greatest sinner can become the holiest saint in the world, not by any power of his own, but through Jehovah-Tsidkenu. The moment I accept Christ, I stand in God's sight as if I had never committed sin in my life—righteousness is imputed to me.

Jehovah-Robi—the Lord our Shepherd: here in the sense of our guide, our protector, our provider, not in the sense of being a leader in war. He guides us to God's good things. Jehovah-Nissi leads us to triumph over our enemies; but here He guides us into all good things. His rod lifting us over our difficult places—continual guidance and provision, as a good shepherd watches over his flock. Hebrews 2: 18—"Able to succor them that are tempted." He runs to those who cry for help. A little child falls over something, and the mother drops everything and runs to help the baby; whenever He sees us in places of temptation, He runs to help us. We have another idea of the same thing in 2 Timothy 1: 12—"Able to keep." And in John 10: 11—Jehovah-Robi in Jesus Christ, "I am the good shepherd." He guides us by His life. We are guided by what He is and by what He has revealed. He provides with His life—verse 11 of that chapter. The provision He makes is by His own Life, and He protects by laying down His life for the sheep.

Jehovah-Shalom—Jehovah our Peace. Not only does it suggest the natural tranquility and peace that is within Himself, but more than that, He is the God that makes peace where it is broken—peace between earth with its sin, and heaven with its holiness. He is our peace—Hebrews 13: 20-21. We have peace just as far as we are in harmony with the will of God. Whenever we are out of harmony with the will of God, there is unrest. All our greatest struggles are with the will of God. When your plans are set aside you know how hard it is to say to the will of God, "Not as I will, but as Thou wilt." "He is our Peace," Ephesians 2: 14. "In nothing be anxious," Philippians 4: 6-7. "Peace I leave with you," John 14: 27. The Peace of God—Jehovah—Shalom—in Christ Jesus. Out of Him there is no peace—no peace save in the life that is hid with Christ in God.

# Obedient Service, the Fruit and Proof of Love

BY FRANK A. KELLER, M.D.

**An address given at the Annual Meetings of the C. I. M. in Toronto, April 4th**

"*And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her.*" Genesis 29, 20.

WHAT a beautiful picture! Love is always beautiful, always impelling. And love is more than beautiful, it is divine, for "God is love; and he that abideth in love abideth in God, and God abideth in him." 1 John 4: 16. Love is the key to this mutual and wonderful abiding, God in us, and we in Him. And this mutual abiding, in turn, is the key to everything that is worth while in life, service or eternity.

This love is not merely an emotion expressing itself in tender words, though true love does express itself not infrequently in words of sweetest tenderness, but it is a deep heart loyalty that expresses itself in self-sacrificing service, and in the case

*Photo by*] EXECUTIVE COMMITTEE FOR THE HUNAN SUMMER BIBLE SCHOOL FOR 1911. [*F. A. Keller, M.D.*

of our love to God, in faithful and unquestioning obedience.

Again, obedient service is, on the authority of our Lord Jesus Christ, both the fruit of love and the proof of love. In John 14: 15 He says: "If ye love me ye will keep my commandments," and in verse 23: "If a man love me he will keep my word."

"Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her." One greater than Rachel, One infinitely more beautiful than she, even "The Chiefest among ten thousand," "The One altogether lovely," seeks our love, and so surely as we love Him, and to the extent to which we do love Him, will we keep His commandments. How grateful we should be to Him for the unfailing test and proof of love that He has given us. "He that hath my commandments, and keepeth them, he it is that loveth me." John 14: 21. How simple! How clear! How blessed it is that He said nothing about feeling or emotion, for these are bound to vary with the physical condition of our poor weak bodies. But the divine test of love is dependent, not on health, not on circumstances, not on any other thing than simple obedience. "He that *hath my commandments,* and *keepeth them,* he it is that loveth me."

Further, note the divine response to our love. "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And in the 23rd verse He adds one more thing: "And we will come unto him, and make our abode with him." Oh, the supreme satisfaction of this fellowship! Oh, the rapturous joy of such heart to heart communion with our God!

Does some heart cry out to-night: "This is just what I am longing for, this abiding, this fellowship, this communion. What are His commandments? How can I keep them?" In that wonderful scene so sympathetically recorded for us by the beloved disciple our Lord makes one of His most urgent commandments, the one with which we are specially concerned this evening, very plain. He said to Peter: "Simon, son of John, lovest thou me? . . . . Feed my lambs." And again: "Simon, son of John, lovest thou me? . . . . Tend my sheep. And still again: "Simon, son of John, lovest thou me? . . . . Feed my sheep." What it all means we may know from His word in another place: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." John 10: 16. And just before the cloud received Him up out of their sight, He turned over to them, aye and to us, this work of bringing in the "Other sheep."

This parting commandment of our Master, the keeping of which is at the same time a fruit of love and a proof of love, comes to us in these days with a new and compelling urgency as we stand before the wide-open door of that great Republic of China, the home of one-fourth of the human race, and hear her millions of people calling to us, not only by their unfelt needs, as in the past, but by their present conscious needs, their heart longings, and even by their voices, saying: "Come over and help us." From all parts of China comes the testimony of the open door of the country, and the open heart of her people.

In the January number of the "International Review of Missions," Dr. Oldham writes: "History furnishes no parallel to changes so radical and far-reaching, and affecting so many millions of human beings, as those which are now in process in China." And again he writes: "One exceedingly important result of the Revolution for the Christian Church is the assurance of religious liberty and equality. . . . All restrictions have now been removed, and a new era of freedom has begun." "It is an encouraging fact that many positions of influence in the new administration—both at the center and in the provinces—are held by Christians."

In a masterly resumé of "The Main Events of the Year" in the January number of "The Chinese Recorder," the Rev. G. H. Bondfield, Agent of the British and Foreign Bible Society, writes: "The fact that China is now under a republican form of government is an incontrovertible testimony to the triumph of new ideas. . . . The relation of this fact to missions is obvious. It surely means that the worst obstacles to the advance of Christian truth are removed. The fortress that blocked the way for centuries has capitulated. If new political and social ideas have found an entrance and have been welcomed, why should we not expect new religious ideas, or, in other words, the Gospel, to be welcomed in a similar way? From many

*Photo by*] HUNAN SUMMER BIBLE SCHOOL. [*F. A. Keller, M.D.*

One of the four centres for personal work among the pilgrims, and for distributing tracts.

ONE OF CHINA'S WATERWAYS.

provinces, and from scores of districts correspondents have testified that in the attitude of all classes—gentry, students, priests, and "common people"—towards Christianity, a marked change is already observable. If ever a challenge was given to the Church of Christ, it seems to the writer to be ringing in our ears to-day. . . . One naturally turns to the militant days and deeds of Old Testament times for the right illustration of the present opportunity: 'Shout: for the Lord hath given you the city.' "

Mr. Hsiao, my Chinese colleague in charge of one of our parties of colporteurs, writes: "Everywhere we go the people welcome us, they are ready to listen to our preaching and to investigate the Gospel, and many believe. How very different from a few years ago! Truly, this is *the* time to preach the Gospel in China."

A few recent experiences of our colporteurs will illustrate how wonderfully God has prepared the field for immediate and wide-spread evangelization. Last year, at our Annual Meeting, I described our new system of colportage work, (See "China's Millions" for April, 1912) but for the benefit of any who were not present I will say that we have two parties of colporteurs now at work in Hunan. They travel, and so far as possible live on large house boats. Each party consists of twelve colporteurs under the leadership of a trained evangelist. They have an hour of united, systematic Bible study each morning, and another hour each evening, both conducted by the evengelist in charge. After the morning study and prayer, they go out two by two and visit as many homes as possible during the day, telling the people the precious Gospel story, and leaving with them, as a free gift, a printed copy of some portion of the Scriptures, sometimes a Gospel, at other times a New Testament, or one of the books of Scripture selections specially prepared for this work. Two men in this party devote all their time to pasting up our lithographed Gospel posters. We have already put up nearly fifty thousand of these in Hunan. A kind friend has just sent us one thousand dollars for another edition of fifty thousand posters for use in Hunan, and our hearts have been made very glad by other friends who have sent us funds for nearly forty thousand posters to be sent to Shansi to Rev. F. C. H. Dreyer of our Mission, who first suggested the use of these posters, and to whose wise suggestion we are indebted for this important, and much blessed feature of our work.

While working in the village of Hotangchen, our colporteurs hired the ancestral hall of the Huang family for the evening evangelistic services. This hall being in the suburbs, only a few people came to the first meeting, so Mr. Tien went out on the street with his flute, accompanied by four colporteurs, two of them sang Gospel songs as Mr. Tien played, and so they marched through all the streets playing and singing. The other men followed on a little way behind inviting the people to attend an evangelistic service to begin at once in the "Huang Family Ancestral Hall." As a result of this effort over three hundred came to the meeting and stood quietly, giving splendid attention, during a service of an hour and a half. The next evening an equally large number came, and at the close of the meeting seven men went back to the inn with our workers to enquire more fully into the way of salvation. One of the party, a Mr. Hu, a man of considerable influence, being the head of a private school of note, declared his faith in Jesus Christ and his purpose to follow Him.

A similar case in another town was that of a Mr. Liang, also a teacher. Mr. Hsiao was so impressed with Mr. Liang's learning, and his earnestness, that he gave him a copy of the New Testament in the classical Chinese, and with it some explanatory tracts. Later, Mr. Hsiao learned that Mr. Liang had spent the entire night examining the Testament, and on the following morning had given to the pupils of his school a most sympathetic statement of the teachings of the New Testament so far as he had been able to grasp them.

Months after the visit at Hotangchen, they were greeted on entering another village by a boy of about twelve years of age, who said to them: "You are the men whom I saw early last year, you played a flute on the street, and told us that Shang-ti (God)

is the only true God, that all men should worship Him, also that Jesus Christ is our Savior." The men were greatly encouraged by this proof that their messages were being remembered by those to whom they preached.

A Mr. Chen, seventy-six years of age, whose five sons had received Testaments when returning from a pilgrimage to the "Sacred Mountain" last fall, welcomed the colporteurs to his home and treated them like very dear relatives whom he had not seen for a long time. He had been studying the Testament and, convinced of its truth, had preached to his neighbors until they all agreed he had become demented. He also sent one copy of the Testament by mail to an old friend in Kweiyang, the capital of the Province of Kweichow, and with the book a letter telling his friend that the book contained the true teaching about God and salvation, and urging his friend to study and believe it. After many questions had been asked by Mr. Chen, and answered by the colporteurs, mainly by turning up passages in the Word itself, Mr. Chen said: "If only I were young I would like to go out with you and preach everywhere this wonderful Gospel. As it is, I cannot, but shall devote all my energy to leading the members of my family and my neighbors to faith in Jesus."

We consider the daily united Bible study one of the most important features of this work. The men are urged never to allow anything to interfere with their two hours' daily study of God's Word. Only thus can their spiritual life be sustained, and their steadily increasing efficiency as evangelists be ensured. During the month preceding the Christmas holidays one party had been studying the book of Acts, and on their day's boat ride returning to Changsha, the leader held an examination. Mr. Tien gave, without a single error, the following summary of each chapter of the Acts in regular order: Chapter name, persons and places mentioned, striking events, outline of teaching and memory verse. Several others did nearly as well.

As the colporteurs entered one home a man of more than eighty years, hearing that preachers of "The foreign religion" had come in, summoned all his little reserve of strength to shout out his disapproval and to forbid them to speak. Their hearts were moved with compassion as they saw his extreme age and feebleness, and realizing that it was probably his last and only chance, they persisted in telling him, prayerfully and tenderly, of the love of God, and salvation through faith in Jesus His Son. As "The Power of the Message," of which we heard last evening, got hold of his heart, and the Holy Spirit led him to an understanding of the wonderful truth, he said over and over again: "I shall most certainly believe the Lord, I shall most certainly believe the Lord, that I may receive forgiveness of sins."

There was a wedding in one village visited by Mr. Yang's party, and most of the villagers were at the festal celebration. The colporteurs were permitted to preach to the men in the outer guest room, and the women, who were listening from within, became so interested that they invited the colporteurs to come to the women's guest room and preach to them also. When they had finished, the mother of the groom exclaimed: "Surely, this is the true doctrine of salvation."

One of their calls was on the Chief of Police. After some conversation with him they presented him with a copy of "Selected Portions of the Holy Scriptures." Turning over the pages the eyes of the Chief fell on the Ten Commandments, he read them through and was convicted instantly. He looked up and said: "I have not kept one of these commandments, but have broken them all, what shall I do?" The men replied that Jesus had already done all, had paid the full penalty, and that all that remained to be done was for him to repent of his sins and believe on Jesus as his Savior. On hearing this the official gave evidence of sincere repentance and real faith, and as the colporteurs left him he said: "I have indeed received a great blessing to-day."

Another, Mr. Chen, met two colporteurs on the road and urged them to come to his home. He said that he had received a Testament at the "Sacred Mountain" where he had gone on a pilgrimage last fall, and had read over sixty chapters. From these chapters he had learned that idols were false, that men should worship only the one true God, but he did not know just how to worship Him. The men went with him, told to him the precious story of atonement through the shed blood, and of salvation through faith in Jesus Christ. Mr. Chen's face shone with joy as the "Power of the Message" did its work in his heart, and he said: "Now, for the first time, I understand that by simple faith in Jesus Christ I may be saved. I shall never make a pilgrimage again, and I will fully trust in Jesus to save me."

In another village a young man of the student class, who had heard that preachers of the Gospel had come to his village, stood at the front door of his home, looking up and down the street in the hope of seeing them. When they reached his home he invited them in, and, being a man of good circumstances, ordered a servant to bring in tea and cakes. The elder brother of this young man is a man of considerable influence, and has a Chinese literary degree. The young man said that he had heard about the Gospel, and *for a long time had earnestly desired to meet some one who could explain it clearly to him.* The colporteurs had a long heart-to-heart talk with him, and presented him with books which he promised to study.

In one place they met a widow seventy-eight years of age who was in deep sorrow. The previous year an epidemic had robbed her of her entire family, five sons and their wives all having died. She said that she was a great sinner, and that *for a long time she had been seeking release from the burden of sin.* The colporteurs told her that Jesus would both save her and take away her burden. They explained prayer to her and invited her to join them in making known her needs to God. This she did gladly, and after they had prayed she said that her heart felt much lighter, and that from that time she would trust in Jesus.

One of the most touching cases was that of a Mr. Tan, who had taken a "Vegetarian Vow" years before, that is, he had promised the idols that he would abstain from certain foods as an atonement for his

sins. The colporteurs met him on the road and asked him to accept a book. "What book is it?" he asked. When they replied that it was a Gospel book he at once put down the load he was carrying and exclaimed: "Oh! for such a long time I have been trying to learn about this Gospel teaching *but have had no opportunity,* now I have met you and you can tell me about it." After an earnest conversation he said: "For years I have worshiped the sun to obtain forgiveness of sin, but *all in vain.* Now you tell me that Jesus is able to forgive sin, from this day I shall trust Him. But, what else must I do that all may be well?" Before I give you the reply of the colporteur, I want to tell you that less than a dozen years ago he too was still a heathen worshiper of idols and had never even heard of Christ and His power to save. In view of this fact his reply seems a marvel of clearness and completeness. He said: "Drop your vegetarianism, your incantations, and your worship of false gods; attend preaching services at Gospel halls as frequently as possible; study the Bible at home; pray to your Heavenly Father; believe in Jesus as your Savior; repent of and turn from your sins, and happiness will be yours." They then gave him a New Testament, first having marked several important passages for him to study. Mr. Tan then said to them, "To-day I thank Jesus for sending you to tell me of the Gospel, you will most certainly receive the blessing of Jesus." And the writer of the report adds: "And thereupon we separated and went our respective ways." Those colporteurs may never again meet that sun-worshiper in China, but oh! what a meeting "In the morning."

In closing I want to give you one incident from another department of our work. I have in my hand a letter from Changsha, received on Monday of this week. It was written by a little boy about thirteen years of age. One hot summer morning, four years ago, after our Gospel service, one of our Christian teachers asked me to accompany him across the street to see a little beggar who was lying there. I went with him, and what a sight met my eyes! Poor little fellow! His mother had died some years before, his father married again, and later he died. The little chap was totally blind in one eye, and the other was becoming involved. He gave no promise of ever being a help to his step-mother, so she deserted him. He found his way to Changsha, and being partially blind he readily obtained employment as a guide to lead blind beggars about the streets. But a severe intestinal disorder came upon him, and being too ill to walk, the blind beggars had no further use for him, and even they cast him out. There I found him, kneeling on the hot stones, his only garment a ragged jacket reaching to his waist. Gently we moved the little waif, took him to the hospital, bathed his fevered body, gave him needed medicines, and placed him in a soft, snowy-white bed. The next day he was much better, and so happy! Gradually he improved, and even the disease in the eye was checked. When he was well and strong how could we send him away? We placed him in our school, and how quickly he learned to read and write. Soon he gave his little heart to the Lord Jesus. When we had to return to America we placed him in the Christian orphanage conducted by Mr. and Mrs. Cameron. There he has been learning printing in the Broadcast Tract Press connected with the Orphanage. Printing Gospel tracts that are used by missionaries all over China! The missionary who forwarded the letter to me wrote of him: "We find him willing, thorough and trustworthy everywhere. He is one of the best boys we have."

Hsu-Hsin's letter reads: I write to thank you for all your kindness to me, and to thank my Heavenly Father for His boundless mercy in using you to care for me in the hospital. Now my body is strong, and all my wants are supplied. Our Home is prospering greatly as a result of prayer and supplication with thanksgiving. The churches in Changsha are all being blessed. Truly, at present in China the harvest is great, but the laborers are few."

Mr. Cheng merely asked me to go and look at that little waif in his utter need. To-night the Lord Jesus is asking us to "Lift up our eyes and look on the fields, that they are white already unto harvest." "He that reapeth receiveth wages, and gathereth fruit unto life eternal."

There are hundreds of cities, hundreds of counties, thousands of villages where even now the name of Christ is not known. The colporteurs in our two parties are visiting two thousand homes a week, eighty thousand homes a year. From eight to ten thousand people are hearing the Gospel every week who never heard it before. But even at this rate it will take twenty-five years, with our present force, to reach the homes of Hunan alone.

Mr. Hsiao writes: "If only we could have in every province six parties of ten men each, *within five years we could preach the Gospel in every untouched home in China.*" What a vision!

And once more we hear His voice: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." "Go ye therefore, and make disciples of all the nations."

"Simon, son of John, lovest thou me? Simon, son of John, lovest thou me."

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"In the measure in which we truly recognize Him as our Lord and ourselves as His possession will it be easy to 'put our trust' in Him. Do not we all take the charge of those things that we purchase? If the shepherd purchase a flock of sheep, does he not intend to provide for and take care of them? And the more they cost the more carefully will he tend them. Our Good Shepherd has paid for us an infinite price, and we are not merely the sheep of His pasture and the subjects of His Kingdom, but are members of that Church which is the bride whom He loves. Well may we 'put our trust' in Him who loves us with love so unique and unparalleled!"

"And yet mere common-sense ought to tell us that He, whose way is perfect, can make no mistakes; that He who has promised to 'perfect that which concerneth' us, and whose minute care counts the very hairs of our heads, and forms for us our circumstances, must know better than we the way to forward our truest interests and to glorify His own Name."—*J. Hudson Taylor.*

# Tidings from the Provinces

### PRAYER TOPICS.

We take the opportunity in this issue of the Millions of asking for special prayer for those of our missionaries who are home on furlough, and who are preparing to return to the land of their desire and the work which God has given them in it. A number of these friends are in Canada, and others in the United States. Among the first to go forward are Mr. and Mrs. Windsor, who at present are in Toronto.

Mr. and Mrs. Windsor will, we are sure, deeply appreciate the remembrance made of them during their remaining weeks at home. And we would ask for them, as for those who sail at later dates, that the opportunities given them for testimony and for making known the needs of China as laid upon their hearts, may be signally used of God for His people at home, and for rich blessing upon China.

During these days when much prayer is, at the request of the Chinese Government, being offered for China and her people, the spiritual needs of the Chinese are more forcibly than ever brought before our minds.

And in view of this China's pre-eminent need, the open door and our Lord's command "Lift up your eyes, and look on the fields; for they are white already to harvest," we feel constrained to ask for the prayers of God's children, that He will Himself thrust forth new laborers—those of His own choosing—into this needy harvest-field. Now is the day of opportunity. Workers are needed to supplement the present ranks, and to hasten in and possess the unpossessed land. The coming of the King is at hand! Is it our lack of obedience to His call which causes Him to tarry?

We feel led also to again ask our Intercessory Missionaries, some of whom are known to us, others unknown, if they will not take a fresh burden of prayer upon their hearts for those who have recently taken up work in different parts of China. Within the last few days letters have been received from some of these: Mr. Merritt of Shansi, Dr. Fish of Kweichow, and Mr. and Mrs. Rist of Kansu. These and others will be grateful for your remembrance.

Then too, for those who are about to leave the Training Homes, some of whom have already been designated, and others who are soon to be designated. Pray that very definite guidance may be given with regard to the sphere of service for each of these unappointed workers. May one and all go forth specially girded with strength because of the believing prayers which are offered up by our readers in their behalf.

### KIANGSI.

**Jaochow.**—Since last writing you, I have made an itinerating trip of a fortnight to our out-station, Chingtehchen and district. As the weather was fine, and boats difficult to get, I walked the fifty miles overland. Arrived at Chingtehchen, I took a number of meetings for Christians and outsiders, a gospel meeting being held every night for the latter. The native pastor (Wang) and I spent some time in distributing tracts in all the shops in a portion of the city, and in visiting Christians and inquirers. One afternoon we held an open air meeting in a large market, where about a hundred people listened attentively to us as we preached in turn. The preaching over, we sold about sixty gospels in a few minutes, there being a general rush to buy them. Two days were spent in a visit to a small town (Feoliang) about seven miles away, where the Chingtehchen Christians have, on their own initiative, opened a preaching house. One or two Christians go out every Sunday and hold services. We sold a few books and did some preaching in Feoliang, and in the evening had a small gospel meeting; but the place is spiritually lifeless, and has hitherto shown no response to the Gospel.

On our return to Chingtehchen we passed a large Buddhist temple, situated on a commanding eminence, overlooking a blue reach of winding river and a broad stretch of rice fields and rolling hills. In this temple was a three-eyed, fierce looking idol brandishing a club, and bearing a superscription of four Chinese characters meaning "Who would come to have sins forgiven?" (i. e., sins are not forgiven). The scroll on the right side of the idol read "If you are not a bad man, what need have you to fear me;" and on the left hand scroll was written, "The sinner certainly will not be forgiven." These inscriptions are interesting, revealing as they do, the workings of the heathen heart. They show an understanding of sin's punishment and virtue's worth, but they also show the sinner as precluded from mercy, and the virtuous seeking mercy on the ground of his virtue. This illustrates the striking difference between Christianity and other religions. Christianity reveals a merciful God seeking sinful man; other religions show sinful man vainly seeking a wrathful God.

A. L. CANNON.

### MONTHLY NOTES.

#### Arrivals.

January 17th, at Shanghai, Mr. and Mrs. I. Page, from England.

January 28th, at Shanghai, Mr. and Mrs. R. W. Porteous and Mrs. C. A. Bunting and child, from England.

February 24th, at Shanghai, Miss E. K. Hooper, from Toronto, via England.

March 18th, at Shanghai, Miss A. Hunt, from San Francisco.

#### Departures.

February 3rd, from Peking; Dr. and Mrs. C. C. Elliott and three children, for England.

April 16th, from Vancouver, Mr. and Mrs. R. K. Gonder and four children, for Australia, and later for Shanghai.

### BAPTISMS.

| | 1912 | |
|---|---|---|
| **Shensi—** | | |
| | Yanghsien | 2 |
| **Shansi—** | | |
| | Kuwo and out-station | 10 |
| | Tienchen | 6 |
| | Pingyangfu | 5 |
| | Hunyuan out-station | 3 |
| **Honan—** | | |
| | Yencheng | 27 |
| | Chowkiakow and out station | 14 |
| | Pengshanhsien | 2 |
| | Chenchowfu | 5 |
| | Kaifeng | 10 |
| **Szechwan—** | | |
| | Luchow out-stations | 6 |
| | Kweichowfu | 3 |
| | Kiangtsing | 8 |
| | Nanpu | 3 |
| **Kweichow—** | | |
| | Anshunfu out-stations | 337 |
| **Yunnan—** | | |
| | Talifu | 2 |
| | Kutsingfu | 6 |
| **Kiangsi—** | | |
| | Tungsiang and out-stations | 6 |
| | Fuchow | 28 |
| | Kienchangfu and out-station | 16 |
| | Anjen and out-stations | 9 |
| | Kianfu and out-stations | 9 |
| **Anhwei—** | | |
| | Ningkwofu and out-station | 11 |
| **Chekiang—** | | |
| | Wenchow and out-stations | 21 |
| | Tsinyun | 5 |
| | Hangchow | 19 |
| | Yunhwo | 12 |
| | Ninghaihsien and out-station | 13 |
| | Sungyang and out-station | 50 |
| | Pingyanghsien out-stations | 20 |
| | Taichowfu and out-station | 12 |
| **Hunan—** | | |
| | Paoking | 7 |
| | Hengchowfu | 9 |
| | Nanchowting and out-stations | 33 |
| | Wukangchow | 7 |
| | Yuanchow | 1 |
| | | 746 |
| | Previously reported | 1,790 |
| | Total for the year, | 2,536 |

| | 1913 | |
|---|---|---|
| **Shansi—** | | |
| | Fenchen | 6 |
| | Tienchen | 3 |
| | Tsoyun | 6 |
| **Kiangsu—** | | |
| | Yangchow | 1 |
| **Szechwan—** | | |
| | Tachu | 6 |
| | Luchow and out-stations | 8 |
| **Kweichow—** | | |
| | Tushan | 2 |
| **Yunnan—** | | |
| | Yunnanfu | 2 |
| **Anhwei—** | | |
| | Yingchowfu | 3 |
| | Taiho | 2 |
| **Chekiang—** | | |
| | Tientai | 4 |
| | Wenchow out-station | 1 |
| | Pingyanghsien and out-stations | 3 |
| **Hunan—** | | |
| | Paoking | 2 |
| | | 49 |

# Editorial Notes

THE International Missionary Union will meet in its thirtieth Annual Conference, from June 4 to 10, 1913, at Clifton Springs, N.Y. This gathering is for the consideration of practical missionary questions, and should prove helpful to those who attend. All foreign missionaries (active, retired or appointed) of evangelical denominations, are eligible to membership in the Union. Further particulars may be obtained from the Secretary, Mrs. H. J. Bostwick, Clifton Springs, N.Y.

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Mrs. Stott has recently completed another extensive tour in the interest of missions, having spent some four months in Western Canada, and having had meetings in many localities. An open door was set before our sister, and she entered into it with great vigor and power. Mrs. Stott's spiritual bow abides in strength, in spite of advancing years, and God makes her testimony a blessing to many people. The most notable result of the present ministry is the establishment of a number of new prayer circles, from which we hope much. Mrs. Stott, since returning to Toronto, has been very poorly. We commend her to the prayers of the friends of the Mission.

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The Rev. J. W. Stevenson, who has served so long and faithfully as Deputy Director of the Mission at Shanghai, has been seriously ill, and has been obliged to leave for England. For some weeks our friend suffered much physical pain, and there followed his final improvement many days of weakness and confinement to his room. At last, there was sufficient strengthening to allow of his sailing for the home-land, and he is now on his way thither. We are greatly grieved over this occurrence, for our brother has been for years a "tower of strength" in our midst, and his break-down seems calamitous. But God is with His servant and with the Mission, and we can trust Him for all the issues. May we ask earnest prayers for Mr. Stevenson that his life may be precious in God's sight and be long lengthened out.

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Our readers will have seen in the daily press the announcement of the fact that the Chinese Government had requested that Christian churches in China should set aside, Sunday, April 27th, as a day for prayer that China might be guided to a wise solution of her national problem. The day indicated was widely observed, not only in China, but also in the home-lands, and thus much united prayer was offered in behalf of the Chinese. Such an appeal was a unique event in the history of the nations. Indeed, there appears to be no actual parallel to it. It is not to be forgotten that it came from a heathen people, and hence, that few of those who suggested it could have adequate understanding of what prayer means. At the same time, it was a reaching out of hands in the dark for the divine presence and for heavenly help, and we cannot but believe that God in some way will respond to the petition, especially as it was accompanied by the prayers of those who are His own. We are thankful, therefore, for the appeal, and we trust that it will still be remembered before Him who is the God of the nations.

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We give considerable space in the present issue to an appreciation of the life and service of the Rev. William W. Borden, who died at Cairo, upon April 9th. It is not usual to give so much room in our paper to memorial articles. But we make an exception in this instance, because Mr. Borden was an exceptional man. Besides, it is our hope that the words printed will appeal to some young men and women, leading them into a similar life of dedication and devotion. Mr. Borden had given himself utterly to God, and it was his purpose to spend out his wealth and his life in evangelizing the Mohammedans of China, for whom little has been done. Now that he has gone, there is none of our number who is able to undertake this service in the same way. May we not pray and hope, therefore, that young Borden's mantle may fall on other shoulders and that the Spirit who spoke so clearly to him about China's Christless Mohammedans may speak, not to one only, but to many concerning this people and their great spiritual need. Meanwhile, may thanks be given to God for all the beauty and winsomeness of beloved William Borden's life, and for the fact—however heart-rending his loss is—that he finished his course with joy and is now at rest in the presence of Him whom he loved and served. Also, may earnest prayers be offered for the brother, for the two sisters, and especially for the beloved mother who so willingly gave her son to God and China, and who is now so sorely bereaved.

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"It was too painful for me, until I went into the sanctuary; then understood I." (Psalm 73: 16, 17). There are events in life when one is stricken dumb. So little is the understanding of the will and way of God, so overwhelming is the sorrow consequent upon His orderings, that one cannot speak. When one is able to understand, and when a measure of discernment gives heart relief, then one can utter one's thought. But what can one say when one is face to face with high sovereignty and crushing sorrow? It was at such a time, once, that David went in and sat before the Lord. He was ready to hear God speak to him; but he had no word to speak to God. And so often it must be with us. It is well, however, if, at such a time, we do what David did. Outside of God's sanctuary, we shall find nothing but darkness. Inside of the sanctuary, we shall find light, for it is the place of the golden candlesticks, and of the shekinah glory. There is no room for despair, therefore, even in the time of despair. For we learn in the sanctuary that God ever liveth, and that He may ever be the hope of His people. Whether we understand His providence or not, we may understand Him, for the holy place reveals Him to us as the infinitely wise and loving God. Happy, therefore, the man who can say, however great his perplexity and pain may be: "Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God who doest wonders; Thou hast declared Thy strength among the people!"

# CHINA'S MILLIONS

TORONTO, JUNE, 1913

## For to Me to Live is Christ

**Philippians 1 : 21**

**Address given by the Rev. Principal T. R. O'Meara, L.L.D., at the Annual Meetings of the C.I.M. in Toronto**

THE life of St. Paul was great in every sense of the term. It was the life of a man who prevailed with God and for God among men. It was a life back to which we look for inspiration and encouragement, through it gathering strength for our own ministry to-day. Let us this afternoon draw near very simply and with reverent thought and see whether or not we can find the secret of the success of that great servant of God, St. Paul. I am convinced, in making this discovery, we will find at the same time the great secret which will uplift and strengthen our own ministry, and lead us on to ever deepening personal experience and prevailing power.

While I address you primarily as a body of fellow Christians in regard to the spiritual life, I desire at the same time to think of the need of that loved and honored Society, in the interests of which we are meeting at the present time for conference and prayer in this series of gatherings. Surely those great principles which enabled the individual believer to triumph and have real success in the Master's service, will lead an organized body of Christians, such as that represented in the China Inland Mission, into ever deeper and more prevailing service.

As we read over again St. Paul's statement in the above verse we seem, as it were, to be drawn aside and to have the inexpressible privilege of being alone with this great man of God, and of hearing him explain to us one of the deep secrets of his life of prevailing power as he writes, "For to me to live is Christ"—"*to me,*" not to someone else. St. Paul seems for the moment to forget the other people in whom he takes such a wonderful interest, and in the very presence of His Master speaks individually and personally "for *to me* to live is Christ." "*To live,*" this was the greatest experience and burden of his life. Day by day, moment by moment, in the dark day as well as when the sun shines, in the days of rest as well as in those of stress and strain. It was all the same to St. Paul, "to me—to live—is Christ."

Life, dear friends, is really a glorious experience. When one comes to think of it, it is such a joy, such a privilege, just to live in God's great, beautiful world. Even if we think of life on its physical side and enjoy health and strength, and the great opportunities which these bring to each individual, it is a glorious experience to be alive, well and strong. How attractive it is sometimes to watch boys and girls, young men and young women, full of physical life, health and strength going through the experiences of every day and enjoying them to their full.

Higher, however, than physical life is the enjoyment of mental vigor—to be able to think difficult problems to a conclusion and to form a judgment as to one's course of action.

Still more glorious by far is it to be alive spiritually—not only to have a vigorous body and a healthy mind, but to realize that through personal contact with our risen Lord we too are spiritually alive, possessed of that great free gift of God, "eternal life," and that this life is centred in Jesus Christ.

The more I think of the possibilities of the life which I am now living—and how little in these busy days do we consider these—the more wonderful it all seems to me. And yet life is a very mysterious thing. It is full of mysteries and apparent complications. We remember with ever increasing gratitude that God knows every detail of our lives, and yet to us life seems at times to be most mysterious indeed. The smallest little happening may change the whole current of a life. One may, for instance, miss a street-car, thereby failing to keep an appointment, and the whole of one's future life may be changed by the incident. A striking example of this happened in the personal experience of my father, of which he himself told me years after the incident had taken place. On one occasion when he was in the City of London, England, he received a letter informing him of the serious illness of a loved one on this side of the Atlantic, calling for his immediate return to Canada. Finding that he had just time to catch the train connecting with the steamer at Liverpool, he called a cab and drove as quickly as possible towards the station. On the way the cab collided with a lamp post, throwing him to the pavement, but not seriously injuring him. In consequence of this delay, however, which seemed at the time so insignificant and irritating, he reached the station just in time to be too late to catch the steamer train and thus missed the sailing of the ship. If he had caught that train and connected with the ship he would never have reached land again. The ship was lost at sea, and not one person from the number on board her ever reached their journey's end. Such a small and trivial accident, and what a far-reaching current of events were affected!

My friends, life is indeed mysterious. One cannot understand it. I am perhaps given an opportunity of speaking a word for the Master, and in a moment, off my guard, I fail to give the testimony, and a soul passes into the great hereafter without Christ. Life, with all its wonderful attractiveness, is so full of

mysteries, complications and uncertainties. What a great responsibility is that laid upon us to live these lives for God and our fellow-men in time and for eternity. Well indeed it is that we can draw near and learn the secret of the life which St. Paul lived, one in the power of God. That secret, I believe, is found, as perhaps nowhere else, in the words, "for to me to live is Christ."

A successful Christian life must be one that is "Christo-centric." If He is not the centre, my life and yours cannot be the success that they may be, and what God has appointed that they should. As with the individual life, so with that bit of Christian service which the Lord has given each one of us to do—service in this Mission, the Bible Class to be taught, the evangelistic address to be given, the word of testimony, all must be centred in Jesus Christ Himself. If it is not, it cannot be what God intends. In the quietness of this meeting, in the felt presence of God, let us each ask ourselves whether our lives are so centred, or whether they are out of adjustment from that relationship which God has appointed that we should bear to Jesus Christ Himself.

If our lives are, with St. Paul's, thus adjusted with Christ as their centre, several results will follow. The individual and inner life of our souls will be greatly quickened and blessed. All of us, I suppose, in this gathering this afternoon know by blessed experience that the way we entered into saving relationship with God was by letting everybody and everything else be shut out, and by turning one saving look of faith to "The Lamb of God which taketh away the sin of the world." We passed from death into life by making the Lord Jesus Christ absolutely the centre of our confidence and of our hope. So indeed it is with the spiritual life and growth of the quickened soul afterwards. So long as there is any room in the heart of which the door is shut, and in which there is not a welcome for Jesus Christ, there cannot be real joy and peace. It is wonderful, is it not, what joy it brings to us when Christ is made the centre of heart and life. Which of us does not know by a very real experience the mighty difference between a day of life and service, which has been begun in a hurry without the quiet time alone with the Master, and one where we have taken time to adjust ourselves with Him alone before we faced the busy hurry of the world outside. The day is, as it were, a replica of the life that we are living. If in that life we form the unalterable habit of putting Jesus Christ in the centre, then and then only will follow fullness of joy and peace.

But something else results from a right adjustment to Christ as the centre. The quiet, unconscious message and influence of our lives tells upon others. It is not on the Lord's Day, when we are engaged in some public service, or when we are dealing with others in regard to the things of God, that our influence is felt to the greatest degree by others. Is it not very often when we are thinking least about the influence that we are having upon those around us? So indeed is it, I am persuaded, with the life where Jesus Christ is the centre of all. There comes unconsciously an irresistible something which makes our lives a power for God, and that something is Jesus Christ as the centre of thought, motive and act. Some years ago I had a young man working with me in the east end of Toronto, who was greatly owned of God in the salvation of souls. After he had been associated with me in the Ministry for a number of months a young person said to me, speaking of him, "It may seem strange for me to say it, but do you know Mr. ———— always reminds me of Jesus Christ." It seems to me, dear friends, I had rather have such a reputation than possess all else on earth. Jesus Christ was indeed the centre of his life, and that was the reason why he was able to go in and out among his fellows reminding them of his Master.

This re-adjustment, when it is made, begins at once to tell upon the character of our ministry. The very moment, by a conscious act of faith and surrender, we put Christ in the centre of our lives, when we are able to say with St. Paul, "to me to live is Christ," then the Sunday School lesson which we teach, the address we deliver, or the sermon we preach, at home or abroad, will become fragrant with Him of whom we speak. After all it is not so much the way in which a person preaches as it is the character of the message which he bears. Christ must be the great touch-stone of every testimony which we give in His name. But let us all remember that the message which we bear, and the ministry which we fulfil, can never be full of Christ unless the life that is behind the message is centred in Him.

I have had the privilege from time to time of speaking in many different kinds of gatherings and of addressing various kinds of people, but I have always found that the need with all alike is the same. The need and the longing of rich and poor, young and old, wise and ignorant is identical. Whether it be in Toronto or in inland China, the cry of every heart, hungry and thirsty for something which it does not possess, is for Jesus Christ. No one else can satisfy. No other power can transform. Nothing else will last, only Jesus Christ.

# Some of the Distinctive Features of the China Inland Mission

**An Address given by MR. WM. Y. KING in West Toronto**

WERE I choosing a text for my message this evening my choice would not be one, but three texts, two of which would be the well known mottoes of the Mission: "Ebenezer" (Hitherto hath the Lord helped us), and "Jehovah-Jireh" (The Lord will provide), and, united with these, the keystone, upon which all else depends—"Have faith in God." I have often been asked many questions regarding the China Inland Mission, and desire now to take some of these questions and answer them as I would do when questioned.

1. Who was the Founder of the Mission?

C.I.M. HOME IN GERMANTOWN.
The Offices are a short distance from the Home.

Humanly speaking, it would be said, J. Hudson Taylor. But were we to ask Mr. Taylor, he would answer, "God!" Away back in the eternal counsels of God the Mission was in His plan. It was, however, on Sunday morning, the 25th of June, 1865, while spending the time in prayer on the sands at Brighton, that the Infinite Grace of God met with the fully surrendered life of Mr. Taylor, and the China Inland Mission was formed. The following year sixteen missionaries left for China on the Lammermuir, sailing the 26th of May. This was the beginning of a great company which have since followed. The Mission was founded in prayer, and has been carried on ever since through prayer.

2. What is the object of the Mission?

The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of Christ and the hope of His coming, to obey His command to preach the Gospel to every creature. Its aim is, by the help of God, to bring the Chinese to a saving knowledge of the love of God in Christ, by means of itinerant and localized work throughout *the whole of the interior of China*. At the time of the formation of the Mission (1865) there were only fifteen Mission stations in the whole Empire of China, and all of these were in cities on the coast. Contrast this with to-day, when in the China Inland Mission alone there are over one thousand stations and out-stations, and including all Missions throughout that land, over forty-three hundred stations.

3. Where do your missionaries come from?

The members of our Mission come from almost every branch of the Evangelical Church throughout the world, and we have young men and women who belong to nearly every denomination of the Protestant Church. They come from England, Scotland, Ireland, Norway, Sweden, Germany, Australia, United States and Canada.

4. What are the qualifications for a missionary?

A sound mind and healthy body. At least a good English education. A retentive memory and adaptability for languages. Soundness in faith, and accurate knowledge of the fundamental truths of Scripture. Experience and zeal in Christian service. A sympathetic spirit and a willingness to take the humble place. Ability to have fellowship and to live happily with those of different views and tastes. Love for communion with God and the study of the Word. A life surrendered to God and controlled by the Spirit. A restful trust in God for the supply of temporal and of all other needs. A cordial acceptance of the principles and methods of the Mission.

5. How is the Mission supported?

The Mission is supported entirely by the free-will offerings of the Lord's people. The needs of the work are laid before God in prayer, no personal solicitations or collections being authorized. No more is expended than is thus received, going into debt being considered inconsistent with the principle of entire dependence upon God. We look to the Lord alone for the support of our Mission, and while some may think this is somewhat uncertain, yet the China Inland Mission is a splendid testimony to the faithfulness of God in answering prayer. And were there time, one could spend hours telling how God has supplied every need of the Mission, not only the financial, but also the spiritual. Let me give you one instance: In 1886, the friends in England were led to pray de-

C.I.M. HOME AND OFFICES IN TORONTO.

finitely for one hundred new workers and the means to send them out within the coming year. And by the end of the year 1887, every one of the one hundred were on their way to China, the money to send them having been provided. Should anyone desire to read of some of God's answers to prayer, these will be found in the book "Faith and Facts," published by the Mission, and it is well worth reading.

The work of the Mission during all these years has been greatly blessed of God. There are now 1,040 missionaries connected with the Mission, who, with 2,174 Chinese workers, are faithfully preaching the Gospel. Since the inception of the work there have been 41,000 baptisms, and at present there are over 28,000 Chinese men and women in fellowship with the Church. These, many of them out of their poverty, have given nearly $10,000.00 a year for the maintenance of work in their own congregations.

The children of the Christians are attending the schools taught by our missionaries, and when you consider that there are over 300 of these schools, where nearly 7,000 scholars are, with their other studies, receiving definite Christian teaching, it is surely a call for prayer, that from these shall arise the future leaders of the Church.

And now, to sum up in a few words, allow me to quote the following, which indicates some of the leading characteristics of the Mission: "The principles which were adopted at the beginning of the work still characterize it. The Mission is strictly evangelical in character; it is pledged not to go into debt under any circumstances; it guarantees no financial aid to its workers, but requires each missionary to go out in sole dependence upon God; it neither makes nor authorizes any solicitations for funds, but accepts and uses the free-will offerings of God's people; it is interdenominational and international in constitution and spirit, and seeks to set forth to the full the blessed truth of the oneness of all disciples in Christ Jesus; it allows full freedom for differences of views upon questions of church government, and permits its missionaries to establish churches of such denominational character as the missionary and his converts may agree upon; it accepts ordained and unordained workers, and also single, as well as married ladies; it is aggressive and evangelistic in its work, seeking to reach hitherto neglected places; and it endeavors to keep as closely in touch with the people, for their soul's sake, as possible; it is simple in method and pre-eminently a work of prayer and faith."

You ask, "How can I help in this work?" There are two ways: first, prayer; second, more prayer. We would like to have in every community those who will band together with us for definite prayer for the evangelization of China. We have now a Prayer Union with members all over the world, and we would be grateful if many more would join with us in this ministry of intercession.

# The Open Door of Opportunity

**An Address given by Mrs. H. G. Barrie at the Annual Meetings of the C.I.M. in Toronto**

IN 1 Corinthians 16: 9 we read these words: "A great door and effectual is opened." We all know the connection in which these words were written and the great and effectual door of service which was opened to St. Paul, but this afternoon may we not think of them in connection with that open door which God in His own marvelous way has set before the Christian Church in the great Republic of China? "O rock, rock, rock; when wilt thou open?" were the dying words of Xavier, who was never permitted even to enter that great Empire. Are there not some of us here to-day, who have prayed perhaps for years before some rock, some life closed against God's gift of life and salvation; let us not become discouraged, let us still plead God's promises for that life, for what is rock to the omnipotent God? Is not His word "like a hammer that breaketh the rock in pieces?" at His word water gushed forth from the rock to give His people drink; at His word "a great and stormy wind rent the mountains and brake in pieces the rock;" at the Lord's crucifixion "the earth did quake and the rocks rent;" at His resurrection "the angel of the Lord came and rolled back the stone from the door." To-day God has opened the great Republic of China to its very centre, practically to its farthest borders.

SOME CHINESE NURSES AT WORK.

He has rolled away the stone of prejudice that so often blocked the way, and as Mr. Bond writes in "Our Share in China," "The greatest opportunity for the extension of Christ's kingdom that His church has ever had, now lies before her. It is impossible to overstate either the vastness of the opportunity or the tremendous responsibility which rests upon the Church to avail herself of it to the very utmost." May the Holy Spirit work in our hearts and enable us to realize something of this responsibility. We need not think that it rests simply upon missionaries or Mission Boards, it rests upon every one who believes in the Lord Jesus Christ as his Savior. There is not one who can shake it off, or say "My life is a hidden one—an insignificant one," or "I am so taken up with work at home that there can be no responsibility resting upon me." Ah, yes! There is, the responsibility that rests upon all His children in this day, faced by this unparalleled opportunity, that we should look to the Holy Spirit to show us if our own lives are really fully surrendered to our King, and our attitude that of King David's servants—"Behold, thy servants are ready to do whatsoever my Lord the King shall appoint." Wherever there is a lack of surrender to God's will, no matter how deeply it may be hidden from those about us, it must mean defeat in our own lives, and a corresponding defeat in the advance of His children who are seeking to make the most of the glorious opportunity to-day in China.

In the last year and a half, especially, the attention of the world has been drawn to China, and you have doubtless all heard many addresses and read a great deal about the changed conditions there. Since our return to China five years ago, we have been living at Kuling, in the Province of Kiangsi, a comparatively short distance from Hankow, the centre of most of the fighting at the time of the Revolution. At Kuling, during the great heat of July and August, from 1,500 to 2,000 foreigners from Central China gather for a few weeks, and as the missionaries leave for their various stations, the remark is often heard, "What will this year bring forth in China?"

One year had brought the agitation in Hunan, when all foreign residents were called out by their consuls, and many mission buildings looted and burned by the mobs. Other years had brought the oft recurring famines, with the horrors that accompanied them, but no one was prepared for the startling changes that were brought about by the unfurling of the revolutionary flag at Wuchang in October, 1911. As some writer has said, "History has no parallel to it." The self-control shown by the troops was wonderful, and was in marked contrast to the looting, ravaging and shooting down of non-combatants in 1900. May I quote from a recent number of "The Christian": "Recent events make the year 1912 stand out in marked contrast to 1900. Then, no cruel deed or indignity was too great to be heaped upon all connected with the Church. To-day, the neutral position foreigners have maintained during the time of political upheaval, has made the Mission premises a place of refuge for those in distress. In 1900 the Manchu Governor of Shansi was the ruthless slaughterer of hundreds of Christians and foreigners. During these recent troubles, who but his own daughter should seek the shelter and protection of the Mission premises, while her fellow countrymen and women were perishing around her. Fearful as to the reception she might receive, she at first suppressed her identity, but when the truth leaked out, she learned in deed, as well as in word, that Christianity teaches the forgiveness of our enemies. Thus a sweet revenge has been given to the Church. In another city in the same province, which in 1900 had a siege of 30 days, on two occasions crowds of women flocked for protection to the Mission courtyards, and men coveted to be patients in the hospital. The same thing occurred in many other places."

SCENE IN KULING, KIANGSI.

There is to-day in China such a call as never existed in any nation, for young men trained in Christian lands, imbued with Christian principles, to help shape the government and policy of the nation. Many of the young men who were in the official employ of the provisional government at Wuchang were Christians, or in sympathy with Christianity, and there were some splendid Christian members of the Peace Conference which met in Shanghai, and later of the Cabinet in Peking.

"Our chief mistake has been our lack of faith. We did not foresee the nearness and the greatness of the upheaval, and we have not made sufficient preparation for such a time as this. We have ready for the public service of China to-day only a handful of

thoroughly trained Christian young men, where we should have had hundreds or even thousands. It is idle to deplore our lack of foresight and of sufficient preparation for the crisis which has come upon us. Rather let us remember that if the world continues, whatever happens in the meantime, at least 400,000,000 people or more will be in China twenty years from now, with countless problems still unsolved, and with a yet keener sense of need than they now possess. Let us, therefore, unite our energies to eliminate all competition and waste, and train as large a number as possible in the best manner possible to meet the requirements of 1920-30. The fundamental and indispensable condition of a new China is the new Chinese, and only the Gospel of Jesus Christ and of the indwelling Spirit, preached and lived by thousands of missionaries and Chinese, can bring national regeneration. If, therefore, the new civilization is to prove lasting as well as progressive, and the new era instead of being speedily followed by reaction is to mark a stage in the world's progress, the Chinese must have the Christ." (China Mission Year Book).

There is an unparalleled demand not only for books on the Chinese principles of government, but for the Bible itself. In one place near Shanghai many were buying Bibles and Scripture portions in order to learn how they must act as citizens of a Republic. Some of you doubtless have already heard how God, through His servants, had prepared for this crisis and demand for His own word.

In 1909 one of His children living in Los Angeles had it laid upon his heart to give $15,000 a year for five years for the purpose of distributing Scriptures and Christian literature in China. He asked Mr. Blackstone who is known to so many as the author of "Jesus is Coming," if he would administer this Free Distribution Fund, and during these past three years Mr. Blackstone has been giving his time to this work. In 1911 more than 18,000,000 copies of Christian booklets were put into the hands of the Chinese through this one source; the distribution, of course, has been accomplished through the channels of the various missionary organizations. The presses have been unable to keep pace with the requests received. Some of these publications are selections of Scripture, with brief explanations showing the way of salvation; others are most attractively illustrated. Then there are large picture posters with texts of Scripture for presentation to the tea shops and other places of resort. How little we can estimate what this circulation of God's Word has meant at this crisis in China's history, when she is ready for new light and help. It is indeed a cause for deep thankfulness to God, that His Word—the entrance of which "giveth light"—has preceded other literature with which China is being flooded to-day.

We remember Dr. John R. Mott's prophecy: "The day is coming, and that very soon, when China will have more students than any other nation of the world." It would seem now as if that day was not far away. There is a great demand to-day for qualified teachers for all grades of schools, and the supply of this need will be as it has been in the past—the Mission School. All the strong Christian schools which can be established will be filled to overflowing with young women, who because of their education will go out to be powers all through the Republic. In Miss Burton's book on the "Education of Women in China," she gives us some interesting instances of the doors open to these young Christian teachers. In Manchuria some of the gentry wished to open a school for girls, and invited a graduate of a mission school to take charge of it, offering a very good salary. She said she would undertake the school on condition that she was allowed to teach, one hour each day, from the Bible. "We could not permit that," they said, and continued their search elsewhere, only however, to return with an offer of higher salary, which was as firmly refused, unless her conditions be met. Again a further search proved unavailing, and finally the officials came to her with permission to teach the Gospel that had become to her more than money and influence.

Another young Christian teacher in Foochow was asked by some of the leading officials of the city to open a kindergarten for their children. She firmly declined to accept the position, if she would be required to teach on Sunday, and won her point, so great was their desire for her services.

There is an ever-increasing number of such young women in China, and there are and will be splendid opportunities where they may witness for Christ. One such young woman talking about it said, "Sometimes when I think of these things my heart burns."

In ten years every village will have its school. Are they to have Christian teachers? The teachers in the homeland must answer that. The teachers at work out there are all but overwhelmed with the magnitude of the work that lies before them, and the increasing opportunity on every hand. You, teachers, who may be in this meeting this afternoon, are you sure that your place is not there, where the Church should be preparing at every point to enter the doors which are opening so rapidly.

A few weeks ago I heard one of our medical missionaries tell how the officials had come to him and asked if it would be possible to have a medical college opened in the city in which he lived, to which the young men of the province might come for training. He could hold out no hope to these men for such a college at that time. That opening is repeated in practically every city in China to-day, if not for a medical college, for some other educational institution; but the medical staff on the field is quite inadequate to-day to meet the demands of the hour. There are still vast districts where there is no doctor to relieve the great need of the Chinese, and many missionaries are days away from their reach. So it is for the doctors in the homeland to answer this call and to go forth to help in this day of opportunity.

"God has melted ancient China; who will mould the new?" was the message cabled to the Student Volunteer Convention in Rochester. Oh, dear friends, think of it! This mighty nation for 4,000 years unchanged, asking for the help and prayers of the Christian world. Here is a message from a Chinese graduate in law: "Write and tell more missionaries

to come right away. Those who have believed in Confucianism are dying off rapidly—the young believe in nothing—*now is the time.*"

Has our response been adequate? How can we help in this crisis? Have we in the quiet of our own rooms bowed before our Lord and humbly asked, "Lord, what wilt Thou have me to do?" Doubtless it was in such a quiet time that the message came to God's servant in Los Angeles, "You may give $15,000 a year for five years to help send My word to lighten the darkness of that Empire;" to others has come the word, "My child, you can go;" to others, "Give yourselves to prayer, that the armies fighting out there may prevail."

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way,
Pour out thy soul for them in prayer victorious,
And what thou spendest Jesus will repay."

Less than a year ago we were all thrilled with horror as the story of the wreck of the Titanic flashed from continent to continent. We waited anxiously for the names of those who were passengers on that ill-fated steamer, and who almost without warning had gone down into those icy waters of death. How carefully investigation was entered into as to the cause of the fearful calamity. You remember that there were two ships some distance away, one too far away to help those left in the sinking ship, who waited expectantly for some answer to the call that had gone out across the waters in every direction:—"Save our souls—save our souls!" Surely help could come, they would not be left to go down into the awful coldness and darkness of those waters. But the ship that was near enough to have saved those hundreds of lives was surrounded by ice, and because of that, the message that came, was not fully comprehended, the woeful situation was not realized, and help was not sent in time. From every corner of China to-day there comes the call for help, and clearly and distinctly comes the parting message of our Lord and Master, "Go ye into all the world, and preach the gospel to every creature."

If we do not respond to this call, if it does not mean anything real and vital to us, then there can only be one explanation, our spiritual faculties are benumbed through sin—self—worldliness—that has been allowed to creep in, little by little perhaps, until the voice of the Holy Spirit is hardly heard in our lives, and we cannot realize the need of other lives for Christ, or the great urgency and importance of the call that comes to us from that mighty Republic of China to-day.

"The cares of this world and the deceitfulness of riches and the lusts of other things (oh, so many other things these days!) entering in, choke the word, and it becometh unfruitful."

May the Holy Spirit Himself shine into our hearts at this time, and may we be willing to be cleansed from all the rubbish of "other things" that make us unfruitful in the service of our Lord and Master, and that hinder us from hearing His call.

# Progress of the Work in Hwangyen

BY MR. CHARLES THOMSON, HWANGYEN, CHEKIANG

HWANGYEN is considered the most important of the six counties of the Prefecture of Taichowfu, and the post of District Magistrate being most lucrative, it has been reckoned one of the "plums" of the Province. The eastern portion, along the coast, is for the most part a great fertile rice-growing plain, thickly populated, dotted with farms, and intersected with numerous canals which not only facilitate commerce and irrigation but also missionary work. The western portion, on the other hand, is mountainous, and the people are principally confined to the narrow valleys, where they have somewhat of a struggle for existence. The literary class of the county is numerically large, and it has been stated, on good authority, that at least three-fifths of the students who go from the Prefecture to colleges at Hangchow, Nanking, and elsewhere, are natives of this county. There are not a few also in Japan and the United States. Many of its sons occupy, or have occupied, important official positions throughout China. The county-seat is a busy and thriving city, situated on the bank of a tidal river, and between it and the port of Haimen two small steamers ply daily. For about twelve miles or more on every side of the city the plain is thickly planted with orange groves, and oranges are exported in large quantities to Ningpo, Shanghai and elsewhere.

The county of Hwangyen has an area of about nine hundred square miles, and contains a population of, approximately, four hundred thousand. Including the city, which has a population of about eighty thousand, there are forty-five busy market towns and villages. Of these, not including their suburbs, one has a population of about one thousand families, two of one thousand six hundred, two of one thousand three hundred, one of eight hundred, twelve of from five hundred to two hundred, and twenty-seven of from two hundred to eighty families. There are also eight of the larger type of non-market villages, with from one hundred to three hundred families in each. (About five persons may be reckoned to a family). The markets are thronged on the six or more market days of each month by busy crowds from the surrounding districts. They thus form splendid centres for missionary effort, and offer fruitful opportunities for reaching multitudes with the Gospel.

The Prefecture of Taichowfu was first visited with the Gospel by Messrs. Meadows and Jackson, of the C.I.M., in the summer of 1867, and when Mr. and Mrs. Rudland followed them in 1870, they found a little church already organized in Taichowfu. Hwangyen was the first Taichowfu out-station, and though it was some time before suitable premises could be secured in the city, an evangelist, Mr. Chu, ultimately rented a house at his own expense, and so began missionary work in the county early in 1869. The good

work spread from the city to the country; the first convert was baptized by Mr. Jackson in 1873, and in the same year this convert's house at Dintsi became the first place of worship outside the city. Other men and women were brought to a saving knowledge of Christ, and in course of time other out-stations were opened in the district, as well as in the county of Taiping Che, to the south. During this period and up till the end of 1895, the work, in common with that of the adjoining *Hsiens* (a *Hsien* is a political district, sometimes called a county) was under the charge of the late Mr. W. D. Rudland.

The writer, who reached China in 1892, and arrived in Taichowfu in May, 1893, was appointed to Hwangyen in the latter part of 1895 (which thus became a Mission Station), and took charge of the work in the Hwangyen and Taiping Che counties. The work in the latter county was handed over to the care of Mr. Richardson in July, 1898. In 1895 the C.I.M. had, in addition to the city, six out-stations in the county of Hwangyen. Since then the C.I.M. has established twenty churches and preaching-chapels, three of which have been temporarily given up. At present there are twenty-three out-stations, of which thirteen are Gospel-preaching chapels. Our Chinese evangelists are strongly at one with us in the opinion that for the most widespread and effective evangelization of the district, at least every market-town should have a preaching-hall. Consequently, at the 1911 Annual Spring Conference, it was decided to aim at planting a hall in each market in those parts of the county for the evangelization of which the C.I.M. may be considered responsible. As a result of this decision, in six market-towns, where work had for some years previous been carried on, preaching-halls have been opened, a good part of the expense being met by the Chinese Christians. In nineteen of the largest markets the C.I.M. has churches or preaching-halls, but in addition to these the evangelists visit fourteen other markets, in some of which they rent stalls. Each evangelist is responsible for two or more markets, which he visits regularly each market-day, and for the work of which he gives details in his monthly report. In the city, in addition to the church and other forms of missionary work, street chapel work is carried on, whilst good work is being done on the streets.

EVANGELISTS AND SOME OF THE CHRISTIANS OF THE LUGYIAO CHURCH, HWANGYEN DISTRICT.

Three schools—a Boys' Boarding and Day School, a Girls' Boarding and Day School, and an Out-station Boys' Day School—have been an important part of the work, and have been fruitful in results. In the thirteen churches there are five hundred and forty-five communicants in fellowship; and there are also a large number of adherents, among whom may be reckoned a number of church members suspended for very irregular attendance at the services on the Lord's Day, and whom we yet hope to win back.

This work is being carried on by the five missionaries now resident in the county, and by twenty-four evangelists, colporteurs, biblewomen, and teachers, also by a number of voluntary workers.

With regard to our own work of the past year, I think I may honestly say that we can report progress in most of our churches, with the exception of two or three mentioned in previous annual reports, and which still remain in a low spiritual condition. But in connection with the other churches we had the joy of baptizing eleven men and thirty women, forty-one in all, during the year. We are especially glad because of the large proportion of women. Heretofore there has been an unfortunate disproportion between the numbers of men and women in the membership of the churches. A number of those baptized are the wives or daughters of church members, but about a third are the first-fruits of the work in Siaok'ang, and are largely the result of the faithful service of a devoted old biblewoman, Mrs. Tsiang. We unfeignedly thank God for every one who has thus entered the fellowship of our churches, and for those who will do so in the coming spring. The total number of communicants now is, as stated above, five hundred and forty-five. The contributions of the Chinese Christians, exclusive of school fees, etc., amount to about $185.00. The poor harvest of the previous year continued to affect, to some extent, the offerings in the churches during the year; but our Chinese fellow-Christians in these parts have still much to learn concerning that saying of our Lord's, "It is more blessed to give than to receive."

In the latter part of the year a preaching-hall was opened in the market-town of Siaoligyiao, situated on the main road to Ungæn. An evangelist will be stationed there, who will also be responsible for regular market-day work in the towns of Dziaotsi (hitherto worked by the Ungæn evangelist) and Mao-

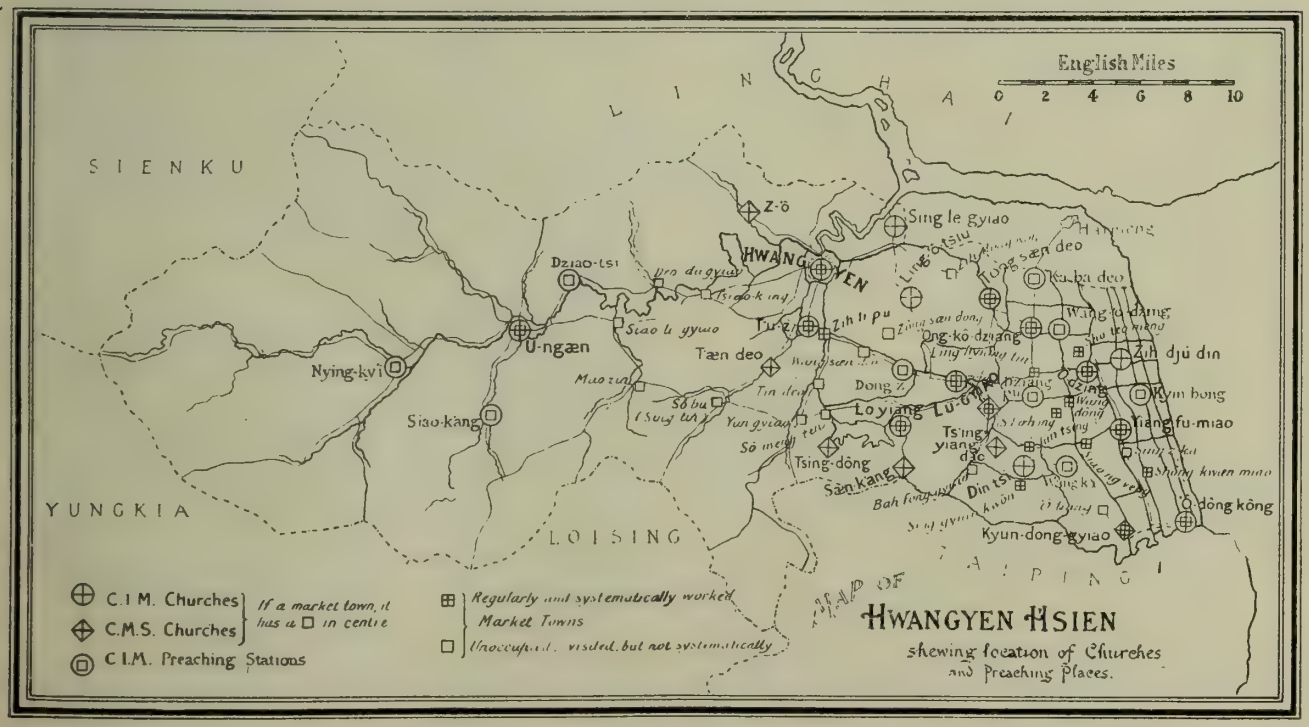
zia, and also probably in Deodugyiao or Tsiaok'ang. Thus we continue to extend our work.

The usual annual and quarterly conferences have been held, and the work as a whole, and the workers especially, have been much benefited thereby. During March and April the writer and Mr. Hamilton together conducted Bible Study Schools in most of the more central out-stations. The majority of these were each of two or three days' duration, and there was at most of the places an average attendance of about fifty Christians. These seemed to enjoy greatly and profit by the effort thus made to deepen their acquaintance with the truths of God's Word. The annual day of united prayer and fellowship with the C.M.S. workers, held this year in the beginning of June, at our Lugyiao out-station, was as usual a time of spiritual profit, and an encouragement to all.

Regarding the work amongst the women of the district, Mrs. Thomson and the biblewomen have carried on the work in the city and have also visited some of the out-stations. In the spring she conducted a profitable month's Bible School for women Christians, attended by some both from the city and out-station churches. There are about twelve women inquirers in the city, some of whom are especially bright and earnest. One of these is an old woman of seventy years of age who, in August, broke her idolatrous vegetarian vow which she had kept from her youth up. She made her living for a number of years by worshiping at temples on behalf of other people. Now she seems to be a sincere follower of Christ. Miss Ralston and her biblewoman have carried on the work in the busy large market town of Lugyiao, and in the Girls' Boarding and Day School there, where she has had between thirty and forty scholars. With gratitude to God we record the fact that we now have a lady worker for the work amongst the women in the eastern out-stations, in the person of Miss Ferguson, who joined Miss Ralston at Lugyiao in April.

In special evangelistic work, Mr. Hamilton and the evangelists have zealously labored on the market-days in the various chapels and preaching-halls, as well as on the streets. An enormous quantity of Gospels, other Scripture portions, and tracts have been sold and distributed during the year. We owe a debt of gratitude to the Bible Societies, the Distribution Fund and the Scripture Gift Mission, for all they have enabled our workers to do here. Surely from all this much seed-sowing there will soon come abundance of fruit to the praise of God.

The writer has had "the care of all the churches," and the many and varied duties which fall to the lot of a missionary-in-charge in such a district as this. Of trials and disappointments and perplexities we have had what seems to be a full share, and one has to mourn over frequent failure and the unprofitableness of one's service. Yet God has given His grace and wisdom, and lifted one out of low-spiritedness with His gracious encouragements, causing praise to Him "for the health of His countenance." In January, Mr. Rudland, of Taichowfu, who was engaged in translating the Bible in Taichowfu Romanized vernacular, passed to his rest and reward. Some months later the writer was asked by his fellow-missionaries of the C.I.M. and C.M.S., with the approval of the Bible Society agent, to undertake the completion of Mr. Rudland's work. This involved the translating of the books of Job, Proverbs, Ecclesiastes, and Song of Songs. Mr. Hamilton relieved me of some of my out-station visiting, Divine wisdom and strength have been given, the translation of Job has been completed, and I am now at work on Proverbs. Prayer on behalf of this work will be greatly valued.



# Village Classes for Women

BY MISS ELSA JOHNSON, CHAOCHENG, SHANSI

A GOOD deal of our time this winter has been taken up with classes for women. These were held at Chaocheng and three other centres. While visiting in the villages (a little of which I have tried to do) there is nothing like getting the women away from the cares and duties of home to the station, where they are able to give the whole of their time and attention to learning the doctrine. Last week I had a very nice class in a large village in the Hung-tung district. About twenty women came in every day after breakfast, and stayed the whole day. Six of the women were brought in by their husbands, some of them against their own will. Their husbands have been Christians for a few years, but the wives have not yet taken the step. Some of them had never seen a foreigner before, and during the first two days would have nothing to do with me. When I tried to talk to them, they said they did not understand, and during the classes tried not to listen. I did not press myself on them, but let the more advanced women teach them the characters. After two days they completely turned around. On one of the nights when we considered the sufferings of Christ, the Holy Spirit seemed to be working in their hearts, and from that time they appeared changed. Before that, they had said if they followed the doctrine people would laugh at them. Ridicule is one of the hardest things for the Chinese to endure. Shortly after this, I found them in another room with a more advanced woman, who was helping them to cut out patterns for shoes and stockings, thus preparing them to unbind their feet, and proving that they had partially conquered their fear of being ridiculed.

These classes were held in Deacon Kia's home, which is a very comfortable and happy one. Deacon and Mrs. Kia seem to be dear children of God, faithfully serving Him in every way they can. Mrs. Kia told me one day that before they were converted, twenty years ago, they had the most miserable home that anyone could possibly have. Her husband smoked opium and had sold or pawned everything they had in order to satisfy his craving for that awful drug. Mrs. Kia had to support the whole family by spinning, weaving, and sewing for other people. Out of what she earned in this way she had to buy opium for her husband. It went so far that she feared her husband would sell herself and her children for opium. She said she nearly went out of her mind, fearing for her children whom she loved more dearly than her own life, not knowing to what homes they might be taken. She worked night and day in order to supply, as far as possible, the need, and so prevent this calamity. Just as she was at the point of dispair, they heard of Pastor Hsi's opium refuge, and Mr. Kia determined to go there and see if he could get rid of the opium demon, as Mrs. Kia called it. She said she made up her mind that, if her husband came back singing those curious hymns she had heard the opium patients had to sing, she would do all she could to help him. If singing of hymns could make her home happy, she would sing too. Finally, the day for his coming back arrived, and poor Mrs. Kia trembled, wondering what the result would be. Not only did her husband sing hymns, but in the evening he knelt down to pray. This was something new; but she thought it must belong to the singing, so she knelt too. This went on for some time. When Mr. Kia sang, she would join in humming the tune without knowing one word; and when he knelt down Mrs. Kia knelt too, without knowing how to pray. Then the question came up about putting away the idols. The whole family was willing, with the exception of Mr. Kia's younger brother, who objected to the destruction of the ancestral tablet. When the time came for worshiping the ancestors, this brother went into the city and bought meat and other things to offer up; but after he had placed it before the tablet the cat came and carried the meat away. Then they all agreed that if the ancestors were not able to protect their own meat from the cat, it was of no use offering it to them; so Mr. Kai took the tablet, cut it in pieces and put it into the stove. Soon after this some Christians came along and taught them more fully the way of life. Mrs. Kia finished her story by saying, "Do you not think I have a good deal for which to thank the Lord?" Among other things which she does for the Lord, is to help two poor school boys to get an education, by allowing them to go to her house for meals. She says she never forgets the time when she was poor, and it gives her great joy to be able to help others. Mr. Kia spends a good deal of his time in working for the Lord. I am sure you will remember this family in prayer, that they may continue to grow in grace and be a blessing to others.

The Lord uses different ways and means in finding His "other sheep." When I was in Yoyang holding classes, the evangelist, Mr. Chang, told me that last winter, during one of his itinerating trips among the hills, he lost his way one afternoon. Towards evening he arrived at a small farm-house, and asked the people to kindly take him in for the night. This they were at first unwilling to do, because he was a stranger, and there were many evil characters about at that time. Mr. Chang told them he was a "Jesus-doctrine-man" and would not do them any harm. Finally they consented, gave him some supper and showed him a brick bed in the stable where he might sleep. He thanked them, but before he went out said he wished to sing a hymn and read something to them from the Holy Book and to pray. The whole family became so interested that they all forgot to go to bed, but listened the whole night while Mr. Chang preached to them. When he left in the morning they begged him to come back again. Like Lydia of old, as they listened to the Gospel their hearts were opened. Mr. Chang did go back, and as a result the family turned to the Lord. The Gospel of Christ is still the power of God unto salvation to everyone that believeth.

Never have the doors for preaching the Gospel been open more widely than they are now. Pray for us, that strength may be given to enter these open doors.

# Tidings from the Provinces

## KANSU.

**Tsinchow.**—As you already know we arrived at Tsinchow. We had a very pleasant journey up. While on the way we were detained only half a day because of bad weather. The roads were nice for traveling, and we had no accident or anything that seriously marred the pleasure of our trip, which took forty odd days. For this we are abundantly thankful. We experienced various modes of traveling—boat, train, mule-cart, mule-litter and horseback. We had the pleasure of staying a few days at Hankow, Honanfu, Weihsien and Fenghsiangfu. At Fenghsiangfu we slept for three nights in the ruins of the Mission premises, which were destroyed at the time of the Revolution.

Since coming here we have taken up housekeeping in our own home. I have visited two of the out-stations and have preached and sold Gospels in the street almost every day, besides preaching to the Christians a few times.

On the 18th of this month I returned from a two weeks' trip into the country. A colporteur, an evangelist and I went east of here, visiting all the market cities on one road, selling Gospels and preaching. Our first stop was at ChinganHsien, eighty li from here. This is a large city with four suburbs. Workers from this station have visited this city, but for the past three or four years no one has been able to go. In some parts of this city we were treated very coldly by the people, but in other parts, the people listened well and bought many gospels. While at Chinganhsien we heard that, five li away, the people we having theatricals, so we went, thinking it would be a good place to preach and sell gospels. When we arrived the people all left the theatricals and came to see us, and the play stopped. There were about one thousand people, and they all crowded around us to have a look at the foreigner—many of them had not seen a foreigner before. The evangelist's throat being weak he did not care to preach, so I did. The people listened very quietly until I had finished, but as I turned to walk away they began to yell and press upon us and some of them threw mud. Had it not been for an old man who seemed to be in charge of the theatricals, I am afraid we might have been injured. However, he drove the crowd back and asked us to stop, but as the crowd again pressed around us, he advised us to go, saying he could not protect us. Two of the men escorted us to the road, and we returned to the city. On entering the city boys and men asked us to preach to them, which we did, and soon had a large crowd to listen. Leaving Chinganhsien we visited four other large market cities, two of them being Mohammedan cities. In each of these places we were treated very kindly by the people, who listened to our preaching and bought our gospels. We intended to stay away a month, but before we were out two weeks we, as well as our colporteurs, had sold all our gospels, so we had to return. On this trip we traveled four hundred and forty-five li (about one hundred and forty-eight miles), passed seven market places, five being walled cities with suburbs. We also passed within sight of fifty places, with from fifty to one hundred houses, each house having, I am told, from six to ten persons in them. I had the experience of sleeping, one night, with five others in one bed. This of course cannot be avoided, as one travels in Northern China.—Lloyd R. Rist.

## TSINCHOW.

**Tsinchow City Work.**—The work here has consisted of the morning street preaching and afternoon preaching in our new shop. This year the work has been more interesting, as the Revolution has brought us into touch with reformers, not only in this city, but from all parts, as "the up-to-date" from all over Kansu flocked to the banner of Huang Tutu. This gave us opportunity for testimony and book distribution. We also gave away many gospels and tracts at the opening of our new preaching shop, besides presenting some 500 packets of literature to the shopkeepers at the New Year.

The Sunday attendance has been good, with an average of one hundred, though many Sundays the chapel was crowded out with soldiers and scholars. The city work is still hard amongst the men, and we would ask special prayer that we may see an increase among men inquirers, as we have only some nine, whilst there are thirty-three women. The three classes during the week for women have been well attended, and the one in the West Suburb is settling down, and we are now getting more quiet attention from the comers.

**Boys' School.**—The coming of Mr. Weller has been a great help to me and the work. The Middle School opened after the heat, and the thirteen lads have done well at their work; three of the boys were baptized, which was a great cheer to Mr. Weller, who has put in much hard work. Once a week an early morning meeting for prayer and testimony has been kept going among the boys. The primary school teacher, Mr. Wang, is gradually getting into the new line of teaching, and he has some twenty boys under his care.

Two colporteurs have worked the cities north and south, and we have sold with them: Bibles, 14; New Testaments, 86, and portions, 2,224, besides tracts sold and given running up to 15,000.

The church collections are up to the average, though not so large as last year, when extra was given for Mr. Lutley's meetings. They are 160 S. Taels.

The churches made a good effort and paid a fourth part of the purchase price of the new school property, besides giving a contribution to the Bible Society. The city church numbers 62, with some 42 inquirers.

**Uchiachuang.**—The work at this outstation has been very encouraging, and they now number 27 members, and there are some 30 good inquirers. The believers here have spent about a month preaching the gospel in their own district, visiting the market places and also several of the villages, and above this they paid a visit under the leadership of Dr. U—— to Tsinanhsien. Three of them spent a few days there and met with a good reception. With fear and trembling they have gone forth to preach, but God has blessed them.

**Kanchuensi.**—The work at this centre has gone forward, and there are some earnest souls. They arranged for a gathering after the baptisms, three preachers went from here and my wife went to work among the women. We had over a hundred at some of the meetings and many heard the Gospel. They have enlarged the accommodation, building a guest room for women.

**Ianguanli**—The first women have been baptized here, and now the members number nine and the inquirers thirteen.—D. J. Gordon Harding.

## MONTHLY NOTES.

### Arrivals.

April 15th, at Shanghai, Mr. V. Renius and Miss Selma Almskog.

April 19th, at Shanghai, Mr. and Mrs. S. Bergstrom and two children, Miss M. Anderson and Miss A. Swanson.

May 25th, at New York, Miss Margaret King, from Shanghai, via Siberia.

### Departures.

June 1st, from Montreal, Mrs. H. G. Barrie and three children, for England.

### Deaths.

June 6th, at Toronto, Mrs. J. S. Helmer.

### Marriages.

April 2nd, at Kiukiang, Kiangsi, Rev. L. C. Whitelaw, to Miss M. E. Smart.

## BAPTISMS.

| | |
|---|---|
| **Kiangsu—** | |
| Shanghai | 2 |
| Yangchow | 2 |
| **Kweichow—** | |
| Kweiyang | 1 |
| Tsunyi | 5 |
| **Szechwan—** | |
| Shunking and out-station | 16 |
| Paoning | 7 |
| Luchow | 4 |
| **Anhwei—** | |
| Liuanchow out-station | 9 |
| Chengyangkwan | 2 |
| Ningkwofu | 27 |
| Kwangtehchow | 1 |
| **Chekiang—** | |
| Hangchow out-stations | 31 |
| Sungyang and out-stations | 20 |
| Wenchow and out stations | 31 |
| **Hunan—** | |
| Siangtan | 7 |
| | 165 |
| Previously reported | 49 |
| Total | 214 |

# Editorial Notes

IT will greatly sadden the friends of the Mission to learn that Mrs. Helmer, the beloved wife of J. S. Helmer, has been called away from her earthly life and service. Mrs. Helmer had long suffered from heart disease, and it was known by some that she might be called home at any time. But otherwise she remained so well, and she was so continually bright and cheerful, that even those who knew of her physical ailment counted upon a long continuance of her life. Such hopes, however, have been disappointed, for on Friday evening, the 6th instant, in the Mission Home at Toronto, our beloved friend was suddenly called to her heavenly reward. For her, it is very far better, for she is now with the Christ she so ardently loved. But for her husband, children, grandchildren and friends, there is a quenchless sorrow, till the day dawn and the shadows flee away. We ask that praise may be given for her who has now finished her course with joy, and that fervent prayer may be offered for those who mourn.

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The news has reached us from England that Mr. Walter B. Sloan sailed on April 3rd for Melbourne, Australia. Mr. Sloan has gone out to that place at the invitation of the Australian Director and Council, for visitation in Australia and New Zealand. He will be in the colonies for a number of months and will travel extensively, in order that he may have meetings and awaken new missionary interest. We trust that our brother's ministry will be greatly used of God, and that thus the Mission's work in those far away parts will be greatly strengthened and extended.

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The statistics of the Mission, for the year 1912, have been received from Shanghai, and their summary is as follows: Total number left for furlough, 131; total number returned from furlough, 79; new probationers from homelands, 27; new associate workers from homelands, 27; new probationers accepted in China, 1; deaths, 10; resignations, 14; total number of workers, 1,040; total number of baptisms, 2,475. This is the short statistical story of the work of the Mission for the past year. The real record of spiritual loss or gain is written in heaven. May God forgive what has been wrong and confirm all that has been good!

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A current magazine has a short article with this striking heading: "Exchanging Curses with China." The heading refers to the fact—which is a fact—that America is giving to China its curse of cigarette smoking and that China is giving to America its curse of opium smoking. As to cigarettes, the American tobacco companies have flooded China with them, having given away sample cigarettes at the cost of about $5,000,000, so that multitudes of men, women and children are now confirmed cigarette users. And as to opium, the medical fraternity and police departments testify that our people are rapidly acquiring the habit of using the drug, in its various forms, to the destruction of health and morals. In other words, America is heathenizing China and China is heathenizing America. It is high time that America should Christianize China in order that China may do her part in Christianizing America. It is true of nations as well as of individuals: "Whatsoever a man soweth, that shall he also reap."

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These are serious days in China. There is no "Boxer Movement" on foot, nor is there any revolution in progress. All is quiet, and everything seems prosperous. But there are forces at work beneath the surface of things which are more ominous than the one or the other would be. The present popularity of Christianity in China presents many dangers. The strong trend toward the federation and nationalization of the various churches in China presents other dangers. And the independent movement among the Chinese Christians presents other most serious dangers. It impresses us more and more that we are in danger of experiencing in China a duplication of what took place in the history of the early Church in the Roman Empire at the time of Constantine. Then, by the Emperor's edict, a Christian nation was born in a day, to the joy of multitudes of thoughtless souls. But the true Church of Christ has had reason to mourn that edict and its consequences ever since. Christianity never has prospered and never will prosper under governmental patronage and in general popularity; and mass movements of a social and ethical kind, not founded on individual regeneration, will always destroy its vital life. It is Christ's unalterable word that we are to beware when men speak well of us, and it is His unalterable law that we must enter into the kingdom through much tribulation. We need to pray for the Church in China, these days, as never before, that she may be kept true, humble and separate.

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"Go Forward." (Exodus. 14: 15). Napoleon used to speak of Marshal Blucher as, "Old Forward." Once, he routed him and Blucher fled, when Napoleon in high glee nick-named him, "Marshal Backward." But shortly after this Blucher returned to the fray, coming up late, when he was not expected, and striking Napoleon's troops on the flank. And "Old Forward," hatless, coatless, muddy and bloody, had his revenge. He was a man who did not know when he was beaten; and when he retired from the foe it was only to make new preparations to press forward against the foe. And all this is what is needed in these days in the missionary enterprise. The kind of soldiers who are being summoned for Christ's holy war are those who do not know what defeat means, who may for a moment retire, but who never for a moment give up, and who only go back in order to prepare to go further forward. Livingstone might well have been called, "Old Forward," and so Hudson Taylor, and others. They were Christian heroes who always belonged to God's "advance guard." Who will follow in their train?

# CHINA'S MILLIONS

TORONTO, JULY, 1913

## The City of God

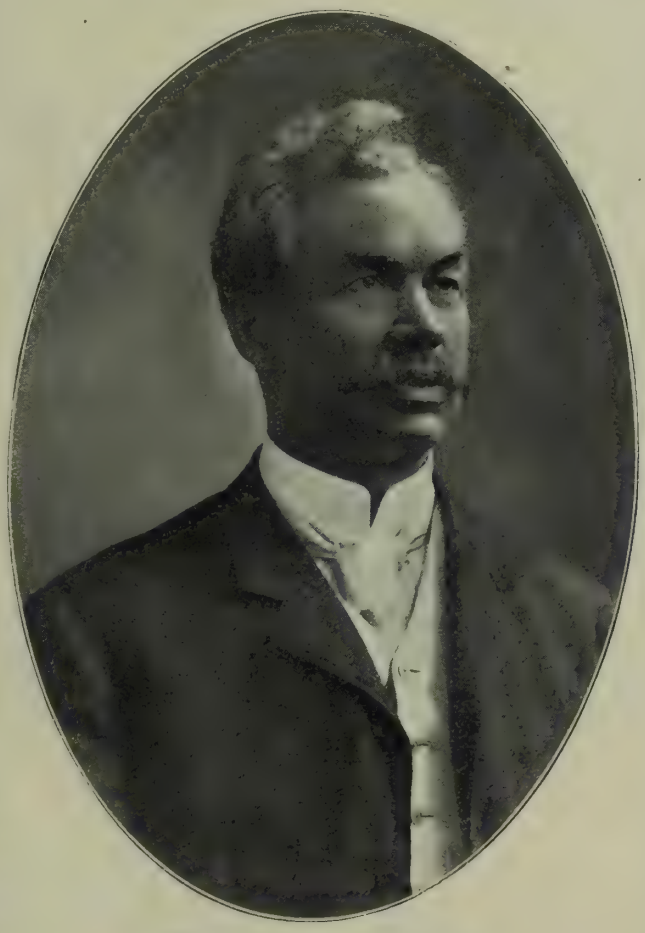
*"I saw the Holy City, new Jerusalem."*—Rev. 21: 2.

**An address given by the Rev. John McNicol, B.D., at the C. I. M. prayer meeting, June 13, 1913**

MEN have been building cities from the beginning of time. When Cain went out from the presence of the Lord he began to build a city. After the flood the men of Babel said "Come, let us build us a city." The history of Israel in the land of Canaan centred at last in Jerusalem, and the Jews became the people of a city. The multitudes of the world are continually drifting towards the cities which men are building, and the city is the concentration and the consummation of the life and work of man.

There is another city, too, that is being built, the unseen, silent city of God. It is to be the consummation of His work, and into it are being gathered the saints that have gone before. Towards it the devout souls of all times have turned their longing eyes. Abraham looked for the city which hath foundations, whose builder and maker is God. Of the Old Testament saints it is written that "God hath prepared for them a city." And of the New Testament saints the Apostle says, "Here we have no continuing city, but we seek one to come."

It is a good thing to pause sometimes in our journey on earth in order to lift our eyes unto the place towards which we are going. Bunyan's pilgrims stopped for a while in the land of Beulah, and from its sunny heights gazed upon the glories of the celestial city. The seer of Patmos beheld the splendid vision of this city of God filling the scene when the cities that men had made had passed away forever. This was the culmination of all the wondrous visions that passed before him. When the old order of things had gone, John saw "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The description which John gives of it in the twenty-first chapter of Revelation presents a magnificent picture in which two aspects are blended together in one view. There are features of outer glory and features of inner bliss.



THE LATE T. H. STARK, M.D.
Member of the North American Council of the China Inland Mission.

First. The outward appearance of this city is of surpassing grandeur. It is built of precious stones; it flashes with jewels and gold. "Her light was like unto a stone most precious, even like a jasper stone clear as crystal." When we remember that jasper is the biblical name of the diamond, we can faintly imagine the brilliance that shone about the city of John's vision. "The building of the wall of it was of jasper; and the city was pure gold like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones."

What do these resplendent features mean? They are more than architectural descriptions. They are symbolized spiritual realities. The city of God is beyond the reach of literal description. Its glories are beyond the grasp of mental comprehension. It is therefore put before us in the form of this symbolical vision, that our imagination may brood over it till its mystic meaning comes stealing into our souls with its message of eternal comfort and peace. Let us think of some of the things which are suggested by these features in the description of the city of God.

(1) It will be sublimely beautiful. God has given us a faculty for appreciating beauty. We take de-

light in the beautiful things of His creation, for with all its imperfections this is a fair and lovely world. The flowers of the field, the green woods, the purple hills, the gorgeous sunset bring a joy to the soul. But fairer than all these things will be the beauties of the new creation. The vision which John saw was resplendent with all the colors of the rainbow, with all the glories of the gems. With what rapture he would contemplate the sight! How he dwells on one feature of beauty after another, as he numbers and names the precious stones in the foundations of the wall. Those who enter that city have their souls thrilled with a sense of complete and perfect loveliness. There our eyes will at last be satisfied with seeing. They shall see the King Himself in His beauty; they shall behold the land that reacheth afar.

(2) The city of God will be everlasting. Jewels are the most lasting of all earthly things. They seem to defy the corroding influences of time and the ordinary processes of decay. The city of John's vision was built of these imperishable things. In the midst of the changes of this world, our souls long for something that abides. Here we have no continuing city; the fashion of this world passeth away. Even its beauty is transitory. The flowers fade in the field; the glory vanishes from the sunset sky. But in the city of our hope there will be nothing to disappoint the expectation of our souls. Its holy rapture will always be fresh and new. Its bliss and its glory will abide forever.

(3) The city of God is built up of redeemed sinners. Consider what jewels are. They are but common things that have passed through an extraordinary experience. The diamond is only black carbon; the sapphire is simply common clay. But nature has taken hold of these ordinary elements of earth and by a process which no man can reproduce, has crystallized them into things of abiding loveliness. So does the grace of God take us up, common, worthless sinners of the world as we are, and by His redeeming and transforming power make us into living stones fit to adorn the heavenly Jerusalem.

(4) The city of God is built at great cost and sacrifice. The materials of the city of John's vision are the costliest things known among men. Furthermore, they are formed by the pain and travail of nature. Precious stones are the result of convulsions that have taken place in the bosom of the earth. Creation in her pangs has produced them. So the holy city is the result of the pain and sacrifice of the Son of God. On the last night of His life, when His sorrowing disciples, all uncertain of the future, were gathered about Him, He gave them the comforting assurance. "Let not your heart be troubled. I go to prepare a place for you." But in fulfilling that promise, His going took Him first to Gethsemane and Calvary. Before the many mansions could be made ready for His own in the Father's house, He had to undergo for their sake the great sacrifice of the cross. The holy city of the saints was made possible only by the travail of His soul. "And the twelve gates were twelve pearls." How significant these words when we consider what pearls are. A grain of sand has pierced the side of the shell fish, and the little creature has encased the irritating substance with a secretion from its own body, and thus made the lustrous gem. Every pearl is the memorial of a stab of pain. The gates of the city of God are pearls. It is opened to all the world through the pierced side of the Son of God, and it is to be entered only by the way of His cross.

Second. The features of inner bliss in the description of the city are not expressed in positive terms. The Apostle seems unable to find language that is adequate to set forth the felicity which dwells therein. So transcendent is it that he can only suggest it by telling us of the things that are not found there. All that disturbs or limits human happiness in this world is absent from the city of God.

(1) No more sea. From the Island of Patmos John would often look wistfully across the sea which rolled between him and his beloved fellow saints in the churches of Asia beyond the distant hills. Missionaries know what the sea means when it separates them from those they love at home. For here, even in doing the will of God, friend must separate from friend. But in the other world there will be no more need for separation. There will be nothing to limit the communion of the saints.

(2) No more tears. None of the things that cause the tears of this world are found in the city of God. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." The saints who enter there will be in a new order. All that has been the occasion of sorrow and pain in the hearts of God's people will be banished. "God Himself shall be with them, and be their God: and He shall wipe away all tears from their eyes." What a tender touch is that! The wiping away of a tear is the most delicate office of love. How blessed are they who enter upon this near and intimate relation with the great comforting God. "They shall hunger no more, neither thirst any more; neither shall the sun light upon them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

(3) No temple therein. A temple is but a means of fellowship between God and His people. And there will be no need of a temple when that fellowship becomes direct and immediate. In the city of God His servants see His face and His name is in their foreheads. They look with unveiled vision upon the glory of their Lord, and their own faces are radiant with that beatific vision.

(4) No night there. Think of what the night means in an earthly city, the sin and shame that hide under it, the fear and dread that haunt it, the loneliness it brings to many a heart and the anxiety to many a home. In the heavenly city it will always be glad daylight. There will be nothing to lurk in the darkness, nothing to defile, nothing to cause dread or anxiety. The city will have no need of the sun, neither of the moon to shine in it, for the glory of God will lighten it, and the Lamb will be the light thereof. The real centre of all its blessedness will be the presence of the Lord Himself as its temple and its everlasting light, for "The Lamb is all the glory of Immanuel's land."

And by the presence of the Lamb those who have gone on before are still united with those who are left behind. There, they see Him face to face; here, we behold Him through the veil. On that side they are in the immediate presence of His glory; on this side we reach out to Him our hands of faith. The same Lord who is our common Life and Head unites in unbroken bonds those who have finished their course with those of us who are still journeying on towards the city of God.

# An Appreciation—Mrs. J. S. Helmer

BY HENRY W. FROST

WHEN the Rev. J. Hudson Taylor visited the United States in the year 1888, it was arranged that he should hold meetings, among other places, at Lockport, New York. The persons there who claimed the privilege of entertaining him were Mr. and Mrs. J. S. Helmer, and their invitation to this end was readily accepted. Mr. Taylor was wearied from much traveling and speaking, and we knew that the Helmer home on Locust Hill would give him rest in body and spirit. For the spacious lawns and gardens and the comfortable house were the promise of the one, and the warm hearts within the house were the promise of the other. Thus Mr. Taylor found his way to Lockport, and to the Helmer home.

No one was disappointed by the arrangements made. To Mr. Taylor, the days spent there were days of peace and rest, and the visit became to him one which was long remembered. And as for Mr. and Mrs. Helmer the visit meant more than any other had ever done. As so often happened when Mr. Taylor went into a home, he gave to others more than those others gave to him, for, through the Spirit, he imparted blessing with generous largess. Mr. and Mrs. Helmer had been richly blessed before this. They had lived in Chicago and had been there under the influence of Mr. Moody and Miss Emma Dryer, from whom they had learned how to study the Word and how to do personal work for Christ. But now, something altogether new was brought into their lives. They saw in Mr. Taylor the embodiment of humility, prayer and faith. The sight was a winsome one, and it brought them into such intimate relationship with Christ that there was produced a great change both in the practice and purpose of their lives. The immediate effect of this was a new quickening in their spiritual service in Lockport, and a new interest in the Lord's work in heathen lands, and particularly in China.

MRS. HELMER WITH MR. AND MRS. HUDSON TAYLOR AND THE MISSES BLACK.

Taken at the Lockport Home in 1889.

As a result of the friendship thus formed, it was a natural thing in 1889, when the China Inland Mission was organized in America, that Mr. Taylor should ask Mr. Helmer to serve upon the North American Council. And as a further result, it was a likewise natural thing in 1894, when the work of the Mission had enlarged, for him to call him into the work at Toronto. It was thus that Mr. and Mrs. Helmer were drawn out from their Lockport surroundings and into the Toronto service.

But it was not until 1897 that Mrs. Helmer was able to leave her home permanently and take up residence in the Mission Home in Toronto. Her father, the Hon. Thomas T. Flagler, had been left alone by the death of his wife, and the daughter felt that her duty was to be by his side. So she had gone to live in her father's home, and there she ministered to her aged parent for three years, until he passed to his eternal reward. Then it was that she turned her back upon all that was dear to her at Lockport and joined her husband in the humble and arduous service of the Mission in Toronto.

The coming of Mrs. Helmer into the Toronto Home meant newness of life to all concerned. That Home had known the inspiration of the presence and service of Mrs. Frost and Mrs. Steven, and many souls had been blessed through their ministry. But Mrs. Helmer was free from family cares, and she came into the work with peculiar qualifications for it. From the first, therefore, she was not only welcomed, but also she was a strength and power to the spiritual lives of all who were connected with the work. She began her service in the old Home on the corner of Church and Charles Streets. But she continued it, after the Mission moved, in the new and present Home on the corner of Church and Wellesley Streets. In this last Home, she was the mistress, assisted by others, from its inception until that day, upon June 6th last, when she suddenly left the lower for the upper home and service. On that day there was joy in heaven.

But below, there was mourning, for husband, son, grandchildren, and friends were sorely and sadly bereft.

And yet the home-going of Mrs. Helmer was not altogether one of sadness, because of the very beauty and triumph of it. Our friend had reached the age of seventy-one, she had long suffered from a heart difficulty which had made it necessary for her to

MR. AND MRS. J. S. HELMER.

use great care in exercise and work, and we all understood that her service with us was of uncertain duration. And yet she was so bright and happy, so forgetful of self, so unremitting in her devotion and service, that we did not think of feebleness or death but rather of health and life. So it was that the days came and went, she bringing blessing to all about her, and we rejoicing in all that she was. Then came that last day, with its early morning devotions, with its morning service in the Home faithfully performed, with the afternoon missionary meeting, with the delayed home-coming at evening, owing to an errand of kindness, with hurried going up and coming down stairs—perhaps a little too quickly—with her seating herself at the tea table and her "Thank you," to the friend who drew back her chair, and then, with suddenly bowed head and closed eyes, as the sweet spirit took its flight. Mrs. King caught her, a physician at the table laid his finger on her pulse, and all was over—she was gone. There was not a moan, not even a sigh. She had walked with God and was not, for God had taken her. The beloved husband who sat at the other end of the table was able afterwards to say that it was like a translation, and to rejoice in such a beautiful and blessed entrance into the life that is life indeed. And we rejoice with him that she overcame and was counted worthy to be taken away to the Master's home and side, in such a painless and almost deathless manner.

It may be taken for granted that Mrs. Helmer's life in our midst was not a perfect one. And yet in the long course of our acquaintance with that life it would be difficult to say in what its imperfection consisted. She was so constantly kind, gentle, unselfish, devoted, prayerful and praiseful, that these virtues, rather than any possible failures, stand out in our memories. Her husband tells us that she was often up as early as five o'clock in the morning waiting upon God in prayer. We know that it was almost a daily event with her at eleven in the morning to retire to her room, sometimes alone and sometimes with friends, to further wait on God. Moreover, her activities in stirring up prayer in Christians for China and other foreign lands, through the "Prayer Union" and "Intercessory Prayer for Missionaries," was remarkable, and it resulted in a wide-spread interest and prayer-service. Nor did she ever seem to weary in this ministry of intercession. Through the years, she was constantly increasing in her exercise of the gift of prayer, and she was constantly giving herself to the devising of new methods for the increasing of a similar exercise in others. It was her conviction that prayer was the heart and life of all effective service for God, and she gave herself unceasingly to the offering and developing of such. One might rightfully dwell upon many other virtues. But the outstanding feature of her life—which made all else possible—was the place that prayer had in it. In all these things she was well pleasing unto God; and in all these ways she constantly increased in blamelessness before Him.

They took her back to her home at Lockport, when she had finished her course, and laid her to rest in the beautiful cemetery there, where so many of her loved ones sleep in Christ. Dr. McTavish, her pastor, led in the service at the grave, speaking there as he had done at Toronto of the virtue and value of her life. Many friends stood around. But they were thinking of her, not as in the grave, but as in the glory with the Christ she had loved and served so well. And there

they left her till the day should break and the shadows should flee away. And there we lovingly leave her, "in the sure and certain hope of the resurrection," with thanksgiving and praise to God. And so it has come to pass that the words are blessedly true of her life's end: "Sunset, and music at the close." For she went from strength to strength and from glory to glory.

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*Address Delivered by Rev. D. McTavish at the Funeral Service of Mrs. Helmer, in the China Inland Mission Home, Toronto, June 8th, 1913.*

As most of those who are present this afternoon were well acquainted with Mrs. Helmer, it seems unnecessary to enter into details regarding her beautiful Christian life, and yet it may be helpful to pass in brief review something of her character and activities.

In Christian service I knew her first as a Sabbath School teacher. For nearly ten years she was teacher of the primary class and was one of the most efficient and devoted workers in this department I have ever known. She spared no pains in teaching her scholars, and gave her time lavishly in visiting them and becoming acquainted with their parents.

Besides this work she took an active and most helpful part in the work of the Woman's Foreign Missionary Society, and was at the time of her death vice-president of the Auxiliary. It was a significant thing that her death occurred on returning home from the closing meeting of the annual convention of the W.F.M.S. for Canada.

In this Home she was all a true mother could be to the many who lived or sojourned here. She was able to devise special comforts for those who needed them and to speak the right word at the right time. Timid young people were set at their ease in her presence, and to wearied missionaries she made the Home a true place of rest.

Many elements combined to make up her singularly beautiful character. One was impressed by her sweetness of manner and that refinement which can be found only in a true Christian lady. An intimate friend, who owed much to her, expressed it in the one comprehensive word "goodness."

She combined in a remarkable degree deep spirituality with practical wisdom. She walked with God, but it was not a walk in the clouds, but among the everyday duties of life. Amid the many perplexing problems she had to face she was always ready with wise plans and helpful suggestions. It is very difficult to estimate the far-reaching influence of such a life as this. Eternity alone will reveal it.

As we are bowed here in sorrow in the presence of these sacred remains, what does her life say to us —what does it teach?

1. That we should be kind. After all, this is the greatest need of the world. There is a great deal of criticism and fault-finding, but it does not do much for men. Most people are fighting harder battles than we know, and it is kind words and sympathy they need. If ever any one exercised the ministry of kindness, it was Mrs. Helmer. Will we not from this hour take up this ministry with new earnestness? Whatever else we are, let us be kind.

2. That we should be prayerful. The last conversation I had with her was in regard to having a room set apart where any who were so disposed might retire to pray for the large Presbyterian Congress being held here. It was characteristic of her whole attitude. Her life was lived in an atmosphere of prayer, and perhaps in no respect will her loss be more felt than in this—her place of prayer is empty. May others take up this service also in a new way.

3. That we should be supremely interested in the Kingdom and coming of our Lord Jesus Christ. She had a great variety of interests, but all converged toward this one great end, that Christ's Kingdom might be extended and His coming hastened. It was with this end in view she sought to make this Home a centre of real missionary interest.

Though she has gone to be with the Lord she so deeply loved, the fragrant memory of her life will remain with us as a precious heritage through all the days which are to come.

*Photo by]* "TWO LITTLE EARS TO HEAR HIS WORD." *[Mr. R. Gillies*

These are representatives of the junior members of the Hotsin School in Shansi and are being taught the hymn, "Two little eyes to look to God, Two little ears to hear His Word."

BOAT-TRAIN, STARTING FOR HANGCHOW, CHEKIANG.

# The Annual Report

**Presented (by the Secretary, Mr. F. Marcus Wood) at the C.I.M. Annual Meetings, held at the Church House, Great Smith Street, Westminster, on May 13th, 1913**

"*So the churches were strengthened in the faith, and increased in number daily.*"—Acts 16: 5, R.V.

A DAILY increase, both in number and in spiritual power, is surely the Divine ideal for the Church of Christ! History has too often, sad to relate, proved that numbers and power do not always advance together. The happy experience of the churches referred to in the passage quoted above, which was, as the context shows, the outcome of God's blessing on the Apostles' systematic visiting, confirming, and instructing of the converts, is one much to be desired for the churches in China to-day, and also for the Mission itself.

Numerically, the Mission was never so strong as now. But this fact counts for nothing unless there is a corresponding enduement of power from on high. And in China it is possible that the near future may see large numerical additions to the Church, either in connection with the already established Mission Churches, or through the Independent Church Movement, but unless these churches are "strengthened in the faith" as well as "increased in number," the increase will be one to call forth sorrow rather than rejoicing. Let us therefore believe and pray that the ideal of our text may be realized to-day; and let all of us at home, as well as those abroad in the field, labour as the Apostle did, so that we may with confidence look for that measure of Divine blessing which alone can answer the petitions expressed alike by prayer and service.

The year 1912 in China, in spite of disorders inseparable from the Revolution, was one of general progress. Even the Customs Reports show an increase in trade of 3,800,00 taels, and the Postal Returns show remarkable advance, there having been 844 new Post Offices opened during the year, and 421 millions of articles and letters handled, which is an increase of more than 70 millions over the previous record. Japan has frequently been cited as the country of most rapid progress, but whereas it took thirty years for Japan to build three thousand miles of railway, China, during the last twelve years, has built no less than five thousand miles of line, and the future holds the promise of more rapid progress still. During last year two important lines, one linking up Tientsin with Pukow on the Yangtze—entailing the tremendous engineering feat of bridging the Yellow River—the other uniting Kirin with Changchun, in Manchuria, were completed and opened for traffic. It is now possible to travel by rail all the way from Shanghai to London, with the exception of crossing the River Yangtze at Nanking and the Straits of Dover.

Missionary progress has also been encouraging, and though we would fain see a more rapid increase in the number of those publicly confessing faith in Christ, the increased opportunities and changed attitude towards the Truth are noteworthy. Among the most striking evidences of this are the preaching of the Gospel on the Altar of Heaven in Peking—a spot for many centuries sacred for the worship of Heaven by the Emperor alone—the reception granted by Yuan Shi Kai, the President of China, to the delegates of the Medical Missionary Association and the Y.M.C.A., during their recent meetings at Peking, and more recently the order from the Government appointing a day of prayer. These events, with other outstanding incidents, clearly indicate the changed attitude of the Government towards religious liberty.

While it is right that we should rejoice at the prospects of a fuller freedom in religious matters, the present tendency towards an Independent Church Movement established outside the existing churches, rather than as development from within, together with the report that the Chinese Government contemplates the endowing, or financially assisting, of these Independent Churches, sufficiently indicate that the new era in church development is fraught with

THE BUND IN SHANGHAI—WHERE OUR NORTH AMERICAN PARTIES LAND.

issues of the most serious and momentous nature. We cannot therefore too earnestly pray that the churches in China may be both "strengthened in the faith" as well as "increased in number daily."

THE MISSION STAFF.

During the year, fifty-five new workers were added to the Mission. Of these sixteen were probationers from Great Britain, two from North America, nine from Australasia, and one accepted in China; while fourteen were Associates from Germany, ten from Sweden, two from Norway and one from Finland. (For details see Note 1, opposite). After deducting the loss of ten workers by death; the retirement of fourteen on account of failure of health, marriage into other Missions, family and other causes; the total number of members, probationers and associates of the Mission at the close of 1912 was one thousand and forty. (For details see Note 2, opposite).

While we give God thanks for such a company of workers, we would earnestly draw attention to the Mission's increased responsibility towards God, to the added dangers which beset large numbers, and to the heavier burdens which rest upon those who direct and guide the work. It is all-essential, as already suggested, that the Mission should be correspondingly "strengthened in faith" lest "increased numbers" and enlarged organization become a snare and a source of spiritual weakness.

NOTE 1

| Country | Returned | | New Workers | | Total |
|---|---|---|---|---|---|
| Great Britain | 17 men | 25 women | 4 men | 12 women | 58 |
| N. America | 4 " | 5 " | 1 man | 1 woman | 11 |
| Australasia | 4 " | 5 " | 3 men | 6 women | 18 |
| Accepted in China | | | | 1 woman | 1 |
| Total Members | 25 men | 35 women | 8 men | 20 women | 88 |
| Swedish Mission in China | 3 men | 3 women | *1 man | *4 women | 11 |
| Scandinavian China Alliance | 3 " | 6 " | 1 " | 4 " | 14 |
| Finnish Free Church | | 1 woman | | 1 woman | 2 |
| Liebenzell Mission | 1 man | 1 woman | 3 men | 5 women | 10 |
| German China Alliance | 1 " | | 1 man | 1 woman | 3 |
| Norwegian Mission in China | | | | 2 women | 2 |
| Friedenshort Deaconess Mission | | | | 4 " | 4 |
| Total Associates | 8 men | 11 women | 6 men | 21 women | 46 |
| Summary: | | | | | |
| Members .. | 25 men | 35 women | 8 men | 20 women | 88 |
| Associates .. | 8 " | 11 " | 6 " | 21 " | 46 |
| | 33 men | 46 women | 14 men | 41 women | 134 |
| | 79 returned. | | 55 new workers. | | |

NOTE 2

| | Men | Single Women | Wives | Widows | Total | Stations |
|---|---|---|---|---|---|---|
| Members ... | 294 | 244 | 218 | 24 | 780 | 161 |
| Associates .. | 101 | 90 | 63 | 6 | 260 | 63 |
| | 395 | 334 | 281 | 30 | 1040 | 224 |

*Including Mr. and Mrs. Oscar Carlen who retired from the Swedish Holiness Union at home in 1910, but returned to China in 1912 under the Swedish Mission in China.

THE HONORED DEAD.

During the year the following ten valued workers have been removed by death:—Mr. W. D. Rudland—the last member of the Lammermuir Party—Mrs. G. Domay, Miss Grace Irvin, Miss K. M. Aldis, Miss M. Scammell, Miss A. C. Skow, Mrs. G. J. Marshall, Miss N. Britten, Mrs. Owen Stevenson and Mrs. G. Muller.

Of these honored friends, two were cut off within their first two years in China, three were spared to give nearly ten years' service, and the remaining five labored on the field for periods varying from ten to forty-six years.

With these names we would couple those of Dr. H. M. Parsons and the Rev. William Borden, both valued members of the Mission's Council in North America, who have also been called to their reward since our last Annual Meeting. Mr. Borden's early death is a blow to many hopes, for he was studying at Cairo with a view to work among the Mohammedans of China.

We pray God that His comfort may be granted to those who have been bereaved; and we also bless His Holy Name for these His servants who have departed this life in His faith and fear, beseeching Him to give us grace so to follow their good examples that

with them we may all be partakers of His heavenly kingdom.

FINANCIAL MERCIES.

The financial experiences of the year have been of a unique character, and call for a somewhat fuller comment than usual. It may be well first to give the financial statement itself, which, as presented at these Annual Meetings, does not include the funds of the Associate Missions with their two hundred and sixty workers. These will appear later in the large report.

The income received in Great Britain, together with donations received in China and remittances to China from North America and Australasia, is as follows:—

| | |
|---|---|
| Received in Great Britain during 1912... | $177,872 00 |
| Received in China, and remittances to China from North America and Australasia during 1912 ..... | 76,647 76 |
| | $254,519 76 |

Comparing these figures with the monies received from the same sources during 1911, there is

| | |
|---|---|
| A decrease in the income received in Great Britain of ..... | $ 53,978 57 |
| And a decrease in the donations given in China and remittances to China from North America and Australasia of ..... | 6,566 45 |
| | $60,545 02 |

As was somewhat fully shown in China's Millions for February, the income received in Great Britain last year was the lowest for sixteen years, while the total income (apart from Associate Funds) as presented in the statement above, has only been lower on three occasions during the same period. And when it is stated that the average price of silver during 1912 was 7c. per tael higher than 1911, causing the monies remitted to China to be worth $19,950.00 less than would have been the case had the 1911 exchange continued, it will be realized that 1912, with its small income and high exchange, was a year of no small financial trial. It has necessitated greater self-denial on the part of the missionaries, the postponement of furloughs, and delay in desirable extension, in order that the ordinary claims of the work might be met.

Fifteen years ago a large legacy was left to the Mission by Mr. J. T. Morton, which legacy has been received in annual instalments varying from $60,800.00 to $6,080.00 received last year. This source of income, which has so materially assisted in the development of the work, has now in large measure ceased, while the general income has remained fairly stationary during all this period of growth. It will thus be seen that the expansion of the work during the last fifteen years has received substantial support through this special fund. We do not know God's purpose for the future, whether He will give us an enlarged general income or supply the needs through other special channels. This burden we cast upon God who "knoweth how to deliver." It is for us to faithfully serve Him, and to diligently wait upon Him, believing that He will undertake for us, and we would earnestly ask for the prayerful fellowship of all our friends in regard to this matter.

Though the year was one of great financial trial, there being a longer period of straitness possibly than at any other time in the Mission's history, there have not been wanting distinct encouragements. Last summer during the early months of strain, the notification of a legacy of about $82,500.00, which received widespread publicity in the press, came as a cheering reminder of how easily God could supply our needs, though in that particular instance the Mission was not to reap any immediate benefit, as the will provided for the payment of certain annuities, and for the retention of the capital of the trustees during the lifetime of a relative of the testator.

The year closed, however, without financial relief, and in the annual statement which appeared in the February China's Millions, the following words from Mr. George Muller were employed as briefly and fittingly expressing the situation:—

"The natural appearance now is that the work cannot be carried on. But I *believe* that the Lord will help, and that we shall not be confounded; also that the work shall not need to be given up. I am fully expecting help, and have written this to the glory of God, that it may be recorded hereafter for the encouragement of His children. The result will be seen. I expect that we shall not be confounded, though for some years we have not been so poor."

God's gracious deliverance was nearer than we thought, for ere January had closed, a generous gift of $48,600.00 brought the help which had been so long looked and waited for, a gift which nearly equalled the total of last year's decrease.

We cannot but feel that the unique experiences of last year, together with this definite answer to many prayers, have been allowed for some specific reason. Every truly spiritual work must have its times of discipline or it will inevitably degenerate, and seeing that the Mission was founded and is carried on in dependence upon the living God in a special sense, it was evidently necessary that the reality of that dependence should be tried.

The cessation of the Morton legacy, as shown above, is a real epoch in the Mission's financial experience, and one which necessitates a new stretching forth of God's hand, if the work is to continue, and on our part a fuller faith in God who performeth all things for us. The prolonged trial has been felt throughout the whole Mission, and has made all realize afresh how wholly and utterly we are dependent upon our Heavenly Father, and how essential on our part is faithfulness in service if we are confidently to claim His promises. And the deliverance, too, has again filled our hearts with joyful thanksgiving, and renewed our reliance in God as our Jehovah-Jireh.

Like Elijah of old, the Mission has contemplated, as it were, the drying up of the God-appointed brook Cherith, but this recent gift has been like Zarephath, and has reminded us that our God is the God of Elijah, who has other channels of supply and endless resources. We therefore ask our friends to join with us in our thanksgivings to-day, and also in our

prayers for guidance and help at this time of our financial history.

BAPTISMS.

In spite of the disorganization consequent upon the Revolution, over two thousand five hundred baptisms have been recorded during the year. While we thank God for these souls which have turned "from darkness to light, and from the power of Satan unto God," we need earnestly to pray that there may be a larger ingathering in the years to come. During the last ten years, the total number of persons baptized in connection with the Mission's work is 25,832, so that the returns for last year are somewhat below the average of this period. The disturbed conditions doubtless have had not a little to do with this. A glance at the statistics for the last ten years* shows that while there was encouraging progress during the first half of the decade mentioned, the figures for the second half emphasize the importance of prayer that believers may be added to the Church.

STATUE OF LI HUNG CHANG.

The startling announcement, which appeared in the Press recently, to the effect that the Chinese Government had ordered Sunday, April 27th, to be set apart as a Day of Prayer by all the churches throughout China, can hardly fail to have appealed to the imagination of Christian friends at home. The striking contrast of such an order, when compared with that issued from Peking only thirteen years ago, is truly remarkable; but while we thank God for this desire to acknowledge Him, and to obtain His blessing on the Government, we must not over-estimate its importance. As the edicts of the Boxer year could not crush the Church of Christ, though they might baptize it with blood and fire, so this order of 1913 will not establish the Church of Christ, though it may give it official patronage. Much depends upon the spirit in which the order is carried out. The day may be a turning-point in the history of the nation for good, if with all their hearts they truly seek God; but for evil, if the churches begin to put their trust in governments or men. We need therefore most earnestly to remember the churches of China in our prayers. The story of Peter reminds us that it is possible for a man, or company of men, to be so far illuminated by the Holy Spirit as to say of Jesus of Nazareth—"Thou art the Christ, the Son of the Living God," and yet to fail before the vision of that Christ crucified, minding rather the things which be of men than the things which be of God.

As we by our presence here to-day show our interest in the coming of the Kingdom, let us remind ourselves as Christian workers of the words of Christ—"If any man would come after Me, let him deny himself, and take up his cross, and follow Me." And let us also remember that a church, whether it be in China or elsewhere, if it be built up upon any other principle than this, though it may have the name of a Christian Church, will fail in what Christ proclaims as the essence of discipleship.

For this reason we feel the present time to be one of critical importance to China. It is possible and even probable that the day of the Church's obscurity in China is passing away, and it may be that this recent order from Peking foreshadows an attempt to secure State control of the churches. Recent events, therefore, come to us as a fresh call for earnest prayer that the Church in China may be increased in faith and in number daily, and to this end let us afresh determine not to know anything save Jesus Christ, and Him crucified.

| Year | Baptisms | Year | Baptisms |
|---|---|---|---|
| 1903 | 1,729 | 1908 | 2,540 |
| 1904 | 2,476 | 1909 | 2,902 |
| 1905 | 2,541 | 1910 | 2,837 |
| 1906 | 3,600 | 1911 | Disturbed 1,893 |
| 1907 | 2,804 | 1912 | years 2,500 |

**The figures for 1903 were the highest up to that date.**

"Not infrequently our God brings His people into difficulties on purpose that they may come to know Him as they could not otherwise do. Then He reveals Himself as 'a very present help in trouble,' and makes the heart glad indeed at each fresh revelation of a Father's faithfulness."—*J. Hudson Taylor.*

# China's Day of Prayer in Shanghai.

BY MRS. H. N. LACHLAN.

IN connection with the Day of Prayer for China, a most remarkable meeting was held in the Martyrs' Memorial Hall, on Sunday afternoon, the 27th April.

The meeting was announced for 4 p.m., but long before that time the large hall was crowded, at least 1,500 being present, and every bit of standing room packed. Many could not even find standing room outside the doors, and an overflow meeting was held in one of the rooms below. The quiet behavior of such a crowd of men and women was remarkable, and men who had come early to get a seat, politely gave them up to the women, so that those who had to stand were mostly men. Punctually at 4 o'clock, when the chairman got up to speak, there was a hush over the meeting, and he said, "Friends, we are here in the presence of God, we have come to pray for our country. Will every man please take off his cap as a token of respect and worship?" to which appeal every man responded. Then he led shortly in prayer, asking the Divine blessing on the meeting, after which all the congregation stood up to sing the National Anthem, and how it thrilled one's heart to hear the familiar tune, and such a large assembly of Chinese acknowledging God as the Great Ruler. The 33rd Psalm was then read by the chairman, after which came the address. Full of zeal was the speaker, Mr. Li, as he dwelt on what God had done for China. Going back over twenty years, even when he was a boy, how the religion of Jesus Christ was unknown and despised, and the temples and false gods had sway over the people, and kept them in ignorance and darkness; but because God is God, the truth has prevailed, and now over the whole of the land the knowledge of God is spreading and the idols and temples are being abolished. Thousands of years ago our ancestors acknowledged one God, one supreme power, as our books tell us. But, alas! Buddhism, Taoism, and other false doctrines have invaded our land, and held us in their power, but surely God has great purposes for China. All these centuries other kingdoms have risen and fallen, but China has remained a great nation, and now our desire is that our nation shall exalt God, for no other foundation will be of any avail. He is God, He made the heavens, all power is His, and "Blessed is the nation whose God is the Lord." He is a God who loveth righteousness and judgment. He putteth down one, and setteth up another. There is no king saved by the multitude of an host. The counsel of the Lord standeth for ever, let us fear Him, let us as a kingdom acknowledge God, for only "Blessed is the nation whose God is the Lord." The large audience listened with breathless interest, and there was many a fervent "Amen" at the close.

A CHINESE WATER-CARRIER.

After the address a choir of boys sang a hymn of praise, then prayer was asked for all churches in China. The congregation was asked to stand up and pray silently for a minute, then Mr. Yu prayed audibly. Next came a hymn by the senior girls of the McTyeire School, and again prayer for the one who was to be President. No names, no society to be mentioned, but that God should choose, and all the congregation stood up and prayed silently one minute, then Mr. Chen prayed audibly. Again a hymn by the two schools of St. Paul's Church, "Forward be our Watchword," sung well with real feeling.

Prayer again for all rulers in China, military and civil, silent prayer by all standing, then audible prayer by Mr. Hwai. A hymn by the girls of the "School of the Pure Heart."

Prayer again for China, that all false doctrines and devices might be put away. Silent prayer, all standing, then audible prayer by Mr. Cheo. A hymn by the boys' choir of St. Savior's Church.

Prayer for the coming of God's Kingdom in China. Silent prayer, then audible by Mr. Lu.

The Doxology by all standing, followed by the Lord's prayer, and the Benediction, ended a gathering long to be remembered. One was struck by the quiet behavior of such a large crowd as they left the hall, and descended the stairway. No crushing or hustling. What shall be the result? Many other gatherings were held in Shanghai, in the Cathedral and different churches, but this large one in the Martyrs' Memorial Hall was organized by the Chinese and no foreigner had any part in the proceedings, except to pray with the assembled company.

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"We need a faith that rests on a great God, and which expects Him to keep His own word, and to do just what He has promised."—*J. Hudson Taylor.*

# Editorial Notes

THE Council of the North American Student Movements has undertaken the publication of a new magazine, with the Rev. George Irving acting as its editor. The magazine is called, "The North American Student," and three numbers have already been issued. Judging from the issues before us, the periodical promises to be an interesting and helpful one. It may be ordered at 600 Lexington Avenue, New York City, at the subscription price of one dollar a year.

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We have on hand at the Toronto office a number of bound volumes of "China's Millions," from the year 1895 to the year 1908. These contain many interesting articles concerning China and the Mission, and they are valuable for reference. If any person desires one or more copies, he may have them free by paying the postage at the rate of twelve cents a copy. In ordering, please send the postage, and the full name and address.

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We are thankful to report that Mrs. Grace Stott has much improved in health. Her sickness, which was noted in the May number, was continued for some time, and gave us not a little concern. But lately, there has been a marked change for the better, and we hope that the gain will be steadily maintained. It may be understood by our readers that this is the case if nothing is said to the contrary. Meanwhile, may prayer be offered for our sister, that she may be still further strengthened of God.

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It will be of interest to the friends of Mr. Helmer to know that his son and daughter, Mr. and Mrs. Frederic F. Helmer, have come into the work of the Mission at Toronto. This was arranged for some time since, but it has only recently come to pass. Mr. Helmer has taken up, for the present, the book-keeping in order to familiarize himself with the details of the Mission service, and he will also act as a member of the Toronto Council. It has been the ardent prayer of many of us, including beloved Mrs. J. S. Helmer, that such an arrangement might be brought to pass, and it is a peculiar pleasure to have her and our prayers thus fully answered. Will not our friends at home and abroad remember before God these friends, as also their two children, that they all may be greatly used for blessing to the Mission?

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Arrangements have been made for the departure to China of several of the missionaries who have been home on furlough. Mrs. H. G. Barrie and her children have gone to England to join Dr. Barrie there, and thus to proceed to China. Mr. and Mrs. Thos. Windsor have sailed from Victoria, B.C., and are now proceeding across the Pacific to Shanghai. Mr. and Mrs. W. H. Hockman, and their children, together with Miss Mary Allen and Miss I. A. Craig, expect to sail from Victoria in August. Miss L. A. Batty hopes to commence her westward journey from Victoria in September. We are grateful to God for the new health and strength which the rest at home has brought to these workers, and for the gifts from kind donors which have made their return to China possible.

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There has been general rejoicing throughout the civilized world that the British Government has announced that there will be no more exportation of opium from India to China, provided the Chinese Government prevents the production of opium in China. From a moral standpoint the proviso is indefensible. But the Chinese Government is likely to do its duty in the matter, and hence practically, it is probable that the exportation of the drug is at an end. This has called forth much praise from those who have prayed and worked so long for the cessation of the traffic, and this praise should be continued. Also, we should now pray that the people which have been set free from the bondage of opium may be led into the liberty of the Gospel of Christ.

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Sorrow has been our appointed portion of late, for in addition to Mrs. Helmer's death, we are called upon to mourn the death of the beloved physician of the Mission at Toronto, Dr. T. H. Stark. When Mrs. Helmer was taken, on Friday, June 6th, the Doctor was immediately sent for, and within a few minutes he was by her side, though only to pronounce her dead. On the following Monday, he himself was stricken, and in a few hours he too was with the Lord. We are, therefore, doubly bereft, in a single week of time. Our loss is indeed a heavy one. Ever since Dr. Sweetnam passed away in 1901, Dr. Stark has been our devoted and self-sacrificing friend. He has examined our candidates, he has ministered to our returned missionaries, and he has attended any and all in the Mission Home who needed his help. Moreover, he has rendered this service willingly, freely, and joyfully, counting it—as he often said—one of the greatest privileges of his life. In addition, as a member of the Toronto Council, he has given his time and strength to the service of such meetings as he could attend, proving himself in this relationship a wise and helpful counsellor. We thank God, therefore, upon every remembrance of him, and we greatly mourn his loss. The Doctor leaves a wife and three children, and we bespeak earnest prayers for them that they may be divinely strengthened and comforted.

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"What I do thou knowest not now; but thou shalt know hereafter." (John 13: 7). These words were spoken to self-confident Peter, who thought he quite understood the will and the ways of the Lord. That act of feet washing was perfectly clear to him; it was the work of a slave, and Christ was no slave, and hence he would never allow Him to wash his feet. A moment later, however, he perceived that the missing of the washing would be serious indeed, and hence, he would fain have Christ wash him from head to foot. But he was as wrong in the second place as he had been in the first. Peter thus com-

pletely demonstrated the earthly, limited quality of his mind. It was for this reason that Christ spoke to him as He did. And we are all Peters, and we have to be dealt with as such. We can get, at best, but partial views in this life, and hence, God has to postpone His full revelations to us to another time and place. Nevertheless, the Master has said that we shall one day fully understand. It is for us to wait for that day, therefore, in full patience and trust. To do this, will mean perfect rest and peace.

## China Inland Mission, North America

### Consolidated Summary of Philadelphia and Toronto Cash Accounts for the year 1912

**Receipts:—**

| | | |
|---|---|---|
| Balance from 1911: | | |
| General Fund Account | $ 696 67 | |
| Outfit and Passage Account | 77 61 | |
| Returned Missionary Account | 312 50 | |
| Meeting Account | 11 22 | |
| Home Special Account | 132 76 | |
| | | $ 1,230 76 |
| Received in 1912: | | |
| Missionary Account, for the support of missionaries in China and at home | 17,113 42 | |
| Native Helper Account, for the support of pastors, evangelists and bible women | 6,803 40 | |
| Native School Account, for the support of native children in schools in China | 860 47 | |
| Foreign Special Account, for Bible schools, orphanages, famine relief, purchase of gospels, tracts, etc. | 7,227 77 | |
| Home Special Account, for use in Germantown Home, renting of Philadelphia offices, and service of missionaries at home | 3,111 96 | |
| Outfit and Passage Account, for outfits and traveling expenses of missionaries to China | 1,457 00 | |
| "China's Millions" Account, for the printing and circulating of "China's Millions" | 9 22 | |
| Mission Home Account, for purchase, furnishing and repairs of Mission Homes | 2,648 65 | |
| General Fund Account, for general Mission use (including interest on investments) | 34,610 63 | |
| | | 73,842 52 |
| | | $75,073 28 |

**Disbursements:—**

| | | |
|---|---|---|
| Paid out in 1912: | | |
| Missionary Account, remitted to China and paid out at home for the support of missionaries | $37,708 83 | |
| Native Helper Account, remitted to China for the support of pastors, evangelists and bible-women | 6,803 40 | |
| Native School Account, remitted to China for the support of native children in schools in China | 860 47 | |
| Foreign Special Account, remitted to China for Bible Schools, orphanages, famine relief, purchase of gospels, tracts, etc. | 7,227 77 | |
| Home Special Account, for use in Germantown Home, renting of Philadelphia offices and service of missionaries at home | 2,691 10 | |
| Outfit and Passage Account, for outfits and traveling expenses of missionaries to China | 2,726 60 | |
| Traveling Account, for traveling expenses of returned missionaries, officers and deputation workers | 569 48 | |
| Candidate Account, for candidates' traveling expenses and for their testing and training | 38 85 | |
| "China's Millions" and Prayer Union Account, for the printing and circulating of "China's Millions" and Prayer Union cards and letters | 1,059 08 | |
| Mission Home Account, for furnishing and repairs of Mission Homes and for interest and trustee's fee | 937 56 | |
| Meeting Account, rent of piano, advertising, etc. | 73 05 | |
| Support of officers and families and entertainment of visitors in Mission Homes | 2,988 78 | |
| Support of office and home helpers | 4,264 58 | |
| Office fixtures, printing, stationery, postage, telegrams, bank charges, lawyer's fees, etc. | 862 69 | |
| House rental, fuel, gas, water, taxes and insurance | 1,919 21 | |
| | | $70,731 45 |
| Balance on hand: | | |
| General Fund Account | 743 82 | |
| Home Special Account | 553 62 | |
| Meeting Account | 5 72 | |
| Mission Home Account | 2,500 00 | |
| Returned Missionary Account | 335 00 | |
| Outfit and Passage Account | 203 67 | |
| | | 4,341 83 |
| | | $75,073 28 |

We have audited the Philadelphia accounts of the China Inland Mission for the year 1912, and found them to be correct, and do hereby certify that the foregoing summary correctly combines the Toronto cash account as certified to us by Mr. H. J. D. Naftel, Auditor, and the Philadelphia cash account.

(Signed) Lybrand, Ross Bros. & Montgomery.
Certified Public Accountants.

Philadelphia, 7th March, 1913.

# CHINA'S MILLIONS

TORONTO, AUGUST, 1913

## New Things

BY HENRY W. FROST

**Outline of an address given before the Conference of Mission Secretaries, held at Garden City, Long Island**

*"Behold, I make all things new."* REVELATION 21 : 5.

SOME years ago when it was my privilege to speak in a meeting similar to this, I told the friends present that it was my habit at the beginning of each year to lay hold upon some passage of scripture and then to meditate upon it through the course of the year. This year I have had a different and unusual experience. Instead of my laying hold upon a passage of scripture, a passage of scripture has laid hold upon me. Suddenly, I know not how, a certain verse began to stand out before my eyes in letters of light, or, to put it otherwise, began to sing in my mind and heart a song of cheer and hope. And it is this verse which I desire to pass on to you. You will find it in the 21st chapter of the Revelation, the fifth verse: "Behold, I make all things new!" In meditating upon the verse, allow me to consider the words, one by one, just as they stand in the text.

First, I notice that the verse is an arresting word. "Behold!" The word is the imperative middle of the verb to see, and hence it means see, or lo, or behold. To my own mind this suggests a picture. I see a pilgrim saint passing from the city of youth to the city of old age. It is spring-time. The sky is blue, the clouds are fleecy, the grass is green and the birds are singing their praiseful songs. And the saint sees and feels it all. He steps lightly, his head is thrown back, and he is full of vigor and good cheer. But presently he is in the summer time of age. He is now trudging along dusty ways, his head is bowed and he is more conscious of the heat, the hardness of the road, and the toil than of aught besides. It is true that he remains a faithful plodder; but hope and cheer have died out of his heart, and he is thinking of and fearing the days ahead, the winter of old age. Suddenly, I discern a Stranger at the side of the journeying pilgrim, I see His hand laid gently on his shoulder, and I hear the Stranger say: "Behold!" Then, I see the saint lift his head; and lo! he perceives that the skies are still blue, that the grass is still green, that the flowers are still blooming and that the birds are still singing praiseful songs. In spite of advancing years, youth is suddenly restored. The head is again thrown back, the step is once more alert, the pace as it was long ago. And the change has come to pass because a Voice has spoken, and because under its influence, the eyes have come to see that beauty and music and things divine have not perished, but that they are abiding. I do not know where you may be in the pilgrim way. But if hope has died out, One speaks to you to-day, saying, "Behold!"

Second, I notice that the verse is an uplifting word. "I." And who is this I? The first part of the verse tells us. "He that sat on the throne said, Behold, I!" That is, the Voice tells us to look, not simply at grass and flowers and clouds and skies, but also, beyond these, to Him who made all and who is above all. The lesser and lower view will cheer us; but this only will inspire us. And there is need of inspiration, for life is full of perplexities. But whatever our problems and disquiet may be here, there are no problems in heaven, and hence there is no disquiet there. Moses endured as seeing Him who is invisible. For every sight of God there is new heart-rest and vigor; and to see Him always is to be steadfast to the end. And this, in these days of uncertainty and fear, is preeminently what we need.

Third, I notice that the verse is an informing word. "Make." We are familiar with the thought that God did create. We are also familiar with the thought that He will create, for the passage tells us that He will make new heavens and a new earth. But how many of us are remembering that He is a creator, just now and in relationship with ourselves. This is true in our natural world. It is also true in our spiritual world. Moreover, He is the only creator. We can do much, but we can create nothing. And yet, spiritually, we try to create things; and when we fail we are discouraged. Happy the man who understands that he can do nothing, but that there is One who can do all things.

Two ladies at Shanghai got to discussing whether Mr. Hudson Taylor was ever tempted to be proud. Finally, one said: "I will ask Mrs. Taylor." But Mrs. Taylor did not know. However, she offered to enquire of Mr. Taylor. So she said to her husband: "Dear, two ladies have been discussing whether you are ever tempted to be proud. Are you?" Mr. Taylor replied: "What about?" "Oh," Mrs. Taylor answered, "about the things you have done." That man of God was greatly surprised and he replied, in his beautifully simple way: "I never knew that I had done anything!" And Mr. Taylor was right—wholly right. He never had done anything. Nevertheless, God, through Mr. Taylor, had done a great deal.

Fourth, I notice that the verse is an inclusive word. "All things." In the passage the making

refers to the order of things which is yet to be. God is going to make new heavens, a new earth, and a new Jerusalem; then He is going to put there a new people, and He is going to provide for them entirely new conditions, taking away pain, and wiping away all tears. But this is not all. For the "all things" are not only future, but also present. Paul declares: "Behold, all things *are* become new!" So then God is willing to create and recreate now, in our present, every day experience, and so to remake, as far as is necessary, the whole of our lives. Paul had let God do this for himself, and hence he could say: "I can do all things through Christ which strengtheneth me!" Have we let God do this for ourselves, and can we say the same?

Lastly, I notice that the verse is an heartening word. "New." There are two special words in the Greek of the New Testament which are translated by our English word, "new." The first word signifies newness in respect to time. This word would be used to describe anything just created, such as a new-born babe, or a new-born soul. But this is not the word used here. Then there is another word which signifies newness in respect to quality. This word would be used to describe anything fresh, such as new grown fruits or flowers, or a reinvigorated soul. And this is the word which is used here. Ah! what a revelation this is for the pilgrim saint, of whom we spoke, the one who is wearied with the heat and hardness of the way, and who has at last gone stale! Yes, my brother—if you are that one—God is able and willing to recreate you, to give you a new start in life, to set you upon your way singing songs of victory, to so transform you that your best days will be, not behind you, but before you. Yea, He is able to do this now, for He is able to make all things wholly and eternally new.

# China and the Churches

BY REV. F. A. STEVEN

*The following article presents another view of present day conditions in China than that usually given. But it is one much needed, and we commend its statements to the prayerful consideration of our readers.*

THE recent appeal of the Chinese Government to the Christian churches of China for prayer in behalf of their country, its President and its National Assembly, for recognition of the Republic by the Powers, and that wise and able men might be found for official positions, has attracted world-wide attention and great hopefulness. Some writers have suggested that this marks a definite acceptance of Christianity as the National faith, and others say that China will be Christian in a few years.

I cannot share this confidence, and for the following reasons:

The action of the Government of China must be regarded as springing from mixed motives, because, even if each of the men in high places was moved by single purpose, the men themselves are mixed, and Yuen Shi Kai, the President, must look at any such proposed appeal from a different angle from that which Li Yuan Hung, the Vice President, occupies, to say nothing of the mental attitude of Sun Yat Sen, Wu Ting Fang, and a number of others who would presumably be consulted.

Without specific knowledge on the point, one may be reasonably sure that an appeal for sympathetic interest, and intercession with the gods in which they believe, has in some form or other, been addressed to Moslems, Confucianists, Buddhists and Taoists, whilst the influential Jewish and Parsee communities in the ports may also have been included. If this were not done, large sections of the people and even of the officials would be antagonized, and this would be contrary to the principles of equality and religious toleration proclaimed by the new Republic.

Heathen nations have always desired to conciliate every possible power of the unseen world, and incidentally, to make friends of the peoples to whom these gods mean much. So ancient conquerors were wont to steal the idols of the conquered and give them a place in their own pantheon. And the people of Corinth in Paul's time, being anxious not to offend any god by omitting him from their list, or perhaps having an idea that there was a Great One above the gods whom they knew about, established an altar and offered worship to the "Unknown God." To take a modern example, I saw—at Mandalay in Burma—a fine Anglican Church, which had been built by the devout Buddhist King Mindoon some sixty years ago. He had also built a Roman Catholic Church, a Mohammedan Mosque and, I believe, a Hindoo temple, besides other places of worship. He asked all these various bodies to pray for him and for his dynasty, even as he asked this service from the phongyees, or monks, in the hundreds of Buddhist shrines and monasteries which he erected and supported.

If this step on the part of China's present rulers, has in it a large element of political wisdom, both in regard to Christian churches within, and Christian nations without the Republic, we need not be either surprised or offended. It is almost impossible that it should be otherwise. When we have made all allowances for the other motives, however, the fact remains that this appeal constitutes an unprecedented recognition of the standing of the various bodies which are, by the Chinese considered Christian, viz.: Protestant, Roman Catholic, and Russian Orthodox, and that it is, as we believe, intended to be an honest, public acknowledgment of God, according to the varying estimates of Him, as held by the great leaders of the Republic.

In regard to the prediction that China will soon become a Christian country, we are almost inclined to say, "God forbid!" If a deep and real work of saving grace should take place throughout China, such as has

been seen in Korea and already in some parts of China, we shall be profoundly thankful. But this will not mean that China will be a Christian nation. The danger is very real and serious that governmental approval will lead to countless applications for church membership, on the part of many honest persons, who know nothing of the new birth. Men and women of this class, as well as those having ulterior motives, will present themselves; they may have some knowledge of the Bible and of Christianity, a sincere intellectual conviction that this is the best ethical system for China, and a desire to associate themselves with what is evidently for the welfare and upbuilding of their race and nation. All this will make a very fair showing, and it will be difficult in many cases to refuse such persons. Thus it is possible—unless God mightily intervenes for her maintenance in purity—that the Church may be rapidly extended in numbers, in outward power and influence by the coming in of many who have no conception of sin against a Holy God and of their own need of sorrow and repentance for guilt, and of faith in the atonement made by Christ through the shedding of His blood on the cross.

It will be a comparatively easy transition for many of the official and scholarly classes, from the moral teaching of the Confucian classics to those of the Bible. They can give the same outward approval to one system as to the other. But if the heart is not quickened and renewed by the Holy Spirit, there will be the same love of sin, the same denial of any need for Christ's death as a personal matter, that there was before. In the old days of bitter family and social persecution for Christ's sake, the days when men had to count the cost and be prepared to "suffer the loss of all things" for Christ's sake, we were not much troubled in these ways. Men had to be convicted of sin and led by the Spirit to a saving faith in Christ, before they would make the sacrifices involved in identifying themselves with the followers of Jesus. Now, it entails no worldly sacrifice whatever. A man can vote and hold office just as well—or perhaps even better—as a church member than as a non-Christian. The danger, that some who have named the name of Christ may turn aside, and that a widely diffused humanitarian, educational and ethical society be formed, is a real one. This would still bear the name of the Church of Christ, and so continue, and be apt to lead others astray. And the need for earnest prayer that the danger feared may never become a reality, presses upon the hearts of many who love China and are working for her best welfare.

Whilst thus pointing out some of the dangers caused by popularity, and urging that prayer shall go along with jubilation, I do not fail to recognize that the great change in China's attitude toward the Gospel is the legitimate outcome of God's blessing upon the eleven decades of faithful missionary prayer and effort in China. I rejoice greatly in the deep godliness of numbers of the Christians in many of the missions, as well as in the China Inland Mission, of the spread of Christian concern and effort for the salvation of their own people, and of the remarkably high standard of Christian behavior required by many churches from their members. For this great desire to keep the Chinese Church pure, we thank God and trust that the bulwarks may be kept strong against the encroaching tendency to laxity and breadth.

The question will be asked,—Do you then deny the privilege of co-operation for the transformation of Chinese national and social life along the lines of Christian civilization, to all but those who have experienced what you call "conversion," or a "new birth?" To this we must reply, "By no means." In philanthropic, social, educational, as well as in political service, there is room for co-operation between earnest-hearted men of different religious beliefs, but the life and testimony of the Church of Jesus Christ depends upon her loyalty to His standards, and these standards can only be maintained by those who are members of His Body, having their names written in the Lamb's Book of Life, and who live their lives in the power of the Holy Spirit Himself.

# "Over Against the Treasury"

ADDRESS BY MR. GEORGE HOWELL, ASSISTANT TREASURER, SHANGHAI

WHEN I turned my back on Mark Lane, said "Good-bye" to the London Corn Exchange, and went to China some twenty-one years ago, I fondly imagined that the business life in which I had been trained lay all behind, and that the future years of my life were to be devoted to proclaiming the evangel of Christ to the Chinese. My first years in the mission field were so occupied, but subsequently, in the exigencies of the work, one's equipment for another form of service absolutely essential to an organization like ours, led to my being called from the "ideal" of missionary activity, and having to take a part at our headquarters in Shanghai in the work of ministering at the base of operations to those who are privileged to be at the front. Whilst the coveted positions are, of course, at the front, no one will deny the importance of the work at the base, and I presume it is for this reason that when I reached London three weeks ago, after ten years' absence, I was invited to represent at this meeting the work in which I have had a share.

And I greatly value the opportunity of thus representing my colleagues and fellow-missionaries, who are "holding the ropes" at Shanghai, and in a variety of ways are serving their more honored brethren and sisters in the interior of China.

As most of you are probably aware, we have in Shanghai our Directors' Department, Business Department, Mission Home, and Hospital for Sick Missionaries, Transport Department, and Treasurer's Department. Of the mass of correspondence from over one thousand workers at home and abroad, with which the secretarial staff has to cope, I must not speak, nor of the zeal and ability with which our brethren in the Business Department minister to the comfort and well-being of the army of workers up-

*Photo by]* THE TREASURER'S DEPARTMENT, SHANGHAI *[M. E.*
Showing Mr. Hayward (on the right) and Mr. Howell.

country, importing the necessaries of life from all corners of the earth, and effecting such economies for wise be. All of us at some time or another have to us that every sovereign of our money is worth potentially five to ten shillings more than it would otherthank God for the gracious and abundant labors of our sisters who in the Mission Home at Shanghai and the Hospital care for us when passing through or staying at Headquarters, or when sickness lays us low. The Transport Department attends to the useful and necessary work of looking after and arranging for the arrival and departure of missionaries and their belongings, also superintending the despatch and distribution of mails. To the one in charge of this department usually pertains the care of the Chinese Church in the compound, in connection with which largely attended services are held twice every Sunday.

These few words may serve, in part, to answer a question which has been put to me, as to why we have so many workers located in Shanghai. But I have yet to refer to the Treasurer's Department, with which I am personally connected, and which I may be said to especially represent here to-day.

At my last Saturday prayer meeting in Shanghai, Mr. Hoste not inaptly likened this department to the digestive organs in a man, performing most important and vital functions, but rarely thought of, so long as all goes well, and almost forgotten by the normally healthy person. For about nine years I have been privileged to assist Mr. Hayward in the work of this office, and I may at least venture to assert that if and when the Mission digestion has been impaired, overwork rather than sluggishness has been the cause thereof.

In some form or other it is our privilege to serve our fellow-workers from the day of their arrival in China, when he or she is directed to the Treasurer's Department for the most favorable exchange of good British, American, German, French or other country's gold, into its fluctuating and uncertain equivalent in Chinese currency, until the day of his departure for home, when the process is reversed, and, perchance, the proceeds of his original $25.00 will only purchase $20.00.

The daily fluctuation in the value of money is one of the first mysteries into which the new missionary to China becomes initiated, and the Treasurer's Department in Shanghai is the scene of many an impromptu lecture on the fearful and wonderful subject of Chinese currency, and allied topics. Generally, the new worker retires in a more or less hopeless state of bewilderment, and gets his enlightenment with the process of time and maybe by bitter experience.

My allotted time, and your great patience, would fail were I to stay to speak in detail of our work. Of the hundreds of entries in cash books and ledgers every month; the vouchers, receipts, accounts, statements, balance sheets, estimates, advices, remittances, statistics—of all manner of banking business, and the exchange into local currency at various times of almost every currency in vogue in civilized lands; of the correspondence growing out of all this in which one of our sisters who would fain be working amongst the women of China, is yet willing to assist us with

nimble fingers and consecrated gifts—for no mention of the workers in Shanghai is complete without reference to and acknowledgment of the splendid help rendered by those who doubtless thought they had done with stenographic work for life when they gave themselves to the Lord for His service in China.

I have referred already to the fluctuating character of Chinese currency, and, as illustrating what this changing value of silver means to us sometimes, I may mention that 1912, which was a year of severe financial testing to our mission, was made more so by the rise in silver as compared with 1911, so that the sterling amount remitted from the Home Centres produced less by $19,950.00, than it wou'd have done had the rates of exchange prevailing in 1911 continued.

When you remember this fact, and note from the printed reports in your hands that the gold remittances from home to China had perforce to be reduced in 1912—since no more can be sent out than is received—you will realize something of the discipline we experienced during the past year, and may appreciate something of our perplexities in the Treasurer's Department in Shanghai, to which all these home remittances come and from which they are disbursed in hundreds of different directions. On three separate occasions, at the end of three succeeding quarters, it was the lot of my colleague and I, when we had totalled all the receipts and tabulated all the estimates, and when we had cut out from the latter every item susceptible of such treatment, to have to face the Mission Directors with statements showing serious shortages of necessary funds. I think I can say that it was not without much heart-searching, and even heart-aching, that we sent out vouchers for these three successive quarters for reduced remittances. New work, however desirable it seemed, could not be undertaken, needed furloughs had to be delayed, and developments involving fresh expenditure had to be deferred. Daily, for nearly seven months, we met in special sessions for prayer about this matter, but for many months the testing continued, doubtless for wise and good purposes.

I might have hesitated to mention these experiences but for the blessed relief that came to us in larger supplies at the beginning of this year, especially in one most notable token God gave us all, in an unusually large gift that not only brought the help for which we had been praying so long; but which furnished us with new courage and hope, as an evidence that God is still with us and has a work for the C.I.M. yet to do in China.

That the evangelistic propaganda, for which our Mission stands, is China's paramount need to-day, I do not hesitate to affirm. It was recently my privilege to attend the Edinburgh Continuation Committee's Conference held by Dr. Mott in Shanghai for the societies working in the three provinces of Kiangsu, Anhwei, and Chekiang. To me the outstanding feature of that remarkable gathering was the splendid part taken in the discussion by the Chinese delegates who, in some respects, showed themselves more keenly alive than the missionaries to the requirements of the present situation. This was strikingly manifested in a rousing speech made by a Chinese pastor, in an imperative call for renewed evangelistic efforts. It was in connection with a suggestion to somewhat modify the wording of the preamble to a certain resolution. "Do not fear to place the emphasis where it should be placed," he cried, "and do not hesitate to make this paramount claim as pressing and urgent as it can possibly be made."

No one will suppose that any branch of the Lord's work in China is over-manned, but the present opportunity for widespread evangelistic work is unique—the time is ripe—*many* having quite a considerable knowledge of the Gospel though failing to realize its personal claim; and *all* being in a receptive attitude and ready to hear the message we bring. And it is for this work the C.I.M. was called into existence.

A PART OF THE SHANGHAI COMPOUND.
Showing Mr. Howell's Home, the Hall where all meetings are held, the Hospital for our Missionaries and a part of the Mission Home.

"Woe" to us "if we preach not the Gospel." It is to this we must increasingly give ourselves, in these days when obstacles to the work are removed, and a spirit of toleration and enquiry manifested on all sides. At the same time we are mindful that not in the mass—"by the million"—but individually, by the unit—souls are won for Christ. Last Sunday I heard a preacher speak of Christ now dominating China, as Confucius had dominated it for two thousand years. But saving faith is not the same thing as Republicanism, and the people may destroy their temples and idols, and yet know nothing of the regenerating power of the Spirit of God. So let us pray and believe that the Divine Spirit will operate mightily in the hearts and consciences of individual men and women throughout the land, so that from an acquiescence in the abstract truths of Christianity many may be led to living faith in Jesus Christ as a personal Savior from the power and guilt of sin.

Let us pray that the Chinese Church may be fired with a mighty evangelistic fervor, for it is largely to the Chinese Christians we must look if the present opportunity is to eventuate in blessing to the unsaved and unreached millions of their fellow-countrymen.

# Impressions

ADDRESS BY MR. MARSHALL BROOMHALL

IT has been my privilege, as many of you know, to pay recently an extended visit to China. My time this afternoon will not allow of detailed reference to the places visited, but I want to summarize briefly some impressions received by what was seen and learned.

CHANGES.

And, first, it is quite impossible for anyone to visit China after an absence of some years without being impressed with the changes which have taken place. There is no need to refer to the political changes; they have already been sufficiently emphasized in the daily press. China is coming into closer contact with the outer world, and everywhere one notes it. Chinese foreign trade, for instance, is valued at one hundred and twenty million pounds per annum, and there are more than one hundred and fifty thousand foreigners residing in China, whose presence is either for good or for evil. China, as a country, is being knit together by more rapid communications. Twenty-two years ago, when I first visited Shansi, it needed a long, slow, overland journey. Last year I left Tientsin

SHIPPING AT CHANGTEH, HUNAN, EXTENDING THREE MILES.

one morning and reached Taiyuanfu, the capital, the following afternoon. A few years ago it took two or three months to travel from Shanghai to the province of Yunnan. Now it is possible to complete that journey with comparative comfort under a fortnight. In twenty centres in China there are over three hundred and thirty newspapers, registered for transmission through the Chinese Post Office, each bringing the people in the interior into somewhat close contact with the outer world, and the presses of Shanghai, one of which employs one thousand hands and issues every year more than two million dollars' worth of foreign literature, are flooding the country with Western knowledge.

As one travels one finds on all hands that the commercial life of the West is making itself felt. Advertisements of whisky, of cigarettes, and of other things less objectionable, will be found even in some of the smallest villages. The missionaries have adopted similar methods, and some specimens of posters prepared by Dr. Keller are before you, on which are given, in short passages from Scripture, the way of salvation, so that by advertisement as far as possible the way of life may be known to men. We have all been much impressed by the recent day of prayer for China. It has emphasized the change which is coming over that land; and the remarkable juxtaposition of the two days, the day of prayer and the debate in the House of Commons last Wednesday, when, thank God, the British Government severed its connection with the traffic in opium from India to China, is no mere coincidence. Surely these are tokens for good that God is working for that great land.

ONE OF SHANSI'S VILLAGES.

OPPORTUNITIES.

To come more directly to missionary work, I may say that I was much impressed with the opportunities —the open land and the open mind. I landed at Canton on the very spot where Dr. Morrison labored a hundred years ago in the translation of the Scriptures; and one could not but think over the remarkable contrast between Dr. Morrison's day and ours, when China is seething with modern thought, and when the missions at Canton alone are such that, though I spent the best part of a week in that city, I was unable to see them all.

Passing up the Yangtse and coming to Nanking, I visited the Drum Tower in the heart of that city, where Mr. Duncan, one of our pioneers forty years ago, had to live because the people would not receive him. From the top of the tower I could see well-equipped mission stations in many localities.

To come to more recent times, let us think of Hunan. Thirteen years ago that province was closed to missionary residence. Last year I was able to travel with freedom and ease, and had the privilege in the capital city, which so long had resisted God's messengers, of speaking to a company of Christians gathered around the Lord's table.

And as to the open mind of the people, that can be illustrated by one fact. Dr. Mott and his colleague, Mr. Sherwood Eddy, in their brief visit to China this year, addressed more than seventy-eight thousand Chinese students—a difficult class to reach a few years ago—and the Chinese Government placed at their disposal the largest available buildings, even to a Provincial Assembly Hall. Of these students more than seven thousand gave in their names as those who promised to read the Scriptures and to enquire further into the claims of the Lord Jesus Christ.

THE NEED.

I was impressed with the needs of China. Opportunities are favorable, but the need is overwhelming. I saw last year what I had never seen before—what physical need can be. Visiting the famine district one saw how the lack of daily bread can bring disease and misery and slow death. No one can deny that the lack of daily bread does this. But yet it is possible that we do not realize, as we should, that Scripture gives us no warrant for supposing that the lack of spiritual bread has less real or less dreadful consequences.

What are the needs of that land. Let us think of one province only, the province of Chekiang, the smallest province in China, the province in which the first inland station was opened in 1865 by the late Bishop Moule, of the C.M.S. That province has a population of twelve million people, and to-day the aggregate of all the communicants of all Protestant societies does not exceed twenty thousand people, or one to every six hundred of the population. There are seventy-five walled cities in that province, each governing its own county, and of that number forty-six to-day have no resident missionary. Or, to pass to the province of Shansi, which is associated in our minds with the late Pastor Hsi. Would to God that there were one convert for every copy of Pastor Hsi's

ONE OF CHINA'S MANY BRIDGES.

Life, which has been published in this country. In that province, with twelve million people, there are not more than five thousand members of the churches in connection with Protestant missions, or one to every three thousand of the population.

You cannot pass from place to place, whether you are traveling by boat or traveling now by railway, rapidly passing village after village, without realizing how vast is the country and how many are the places which still have no messenger of the only way of salvation. We can speak of numbers and perhaps not be impressed, but when we come in contact with one needy soul our hearts are perhaps more touched than when we think of millions.

Traveling through the province of Shansi on a blazing hot day last June, I stopped one noontide to get some lunch in a little wayside booth. Tying up my animal outside, I was thankful to go into the grateful shade—though the temperature was nearly 100 F. there—and to partake of a little nourishment, which perhaps we may by way of courtesy call macaroni. Soon after, a Chinese Buddhist priest came in, returning from a journey to a sacred mountain some hundreds of miles away. His money was spent, and his strength was exhausted. He appealed to the landlord for a little food, but received no response. I invited him to join me. I need not refer to his gratitude, but I will speak of the conversation which followed. I tried, and the Christian lad who was with me, who came from the same city where his temple was, tried to tell that man of the way of salvation. He was dazed with his journey and his mind was darkened, and when we left him it was very difficult to know how much he had understood of Christ, the Savior of men. Our hearts were much touched as we left him behind and proceeded on our journey, but he was only one of the countless millions who are just as needy in China to-day.

THE COST.

I was impressed with the cost—the cost of the work. I do not mean in money, but in life and suffering. I have a book which was published in the sixties, called *The Missionary Cemetery of Foochow*. What a book could be written to-day on the cemeteries and lonely graves of China!

It was an experience never to be forgotten to stand in the cemetery at Taiyuanfu—the martyrs' cemetery—and read the names of one's fellow-workers of years ago, who laid down their lives for God in the year 1900. To visit the site where their blood had been shed; to pass from station to station, and preach in a chapel—a memorial chapel to two child martyrs; to spend two nights in a room where one of our workers was killed; to visit a memorial school built in memory of two lady workers formerly our nearest neighbors on the north; to visit a memorial hospital, built in memory of our nearest neighbors on the south—all this was to be solemnly impressed with the truth that it has cost something to do God's work in China. I think that I am not over-stating the facts when I say that in Shansi—and I speak not now of Chinese, but of foreigners alone—one life has been laid down for every twenty-five or thirty converts who have been gathered into the Church in that province. Surely these facts have a message for our hearts. They had for me. May they have a message for all of us to-day. Let us remember that He who Himself poured out His own blood on our behalf

asks our all in our service for Him. And sometimes we need to remember, too, that it is perhaps harder to live than to die. Returning to China after some years in this favored land, with its comforts and its fellowship with Christian friends, I was reminded of what it means to be isolated, to toil on in sickness or exhausted with the heat of a tropical summer, and with the trying environment of heathenism.

One little picture I should like to give you. I have spoken of it before, but it will bear repetition.

While staying in the city of Nanking, I visited the Red Cross Hospital, where work was being done among the Refugee Manchus, whose city had been totally destroyed in the Rebellion. There we met one lady worker, Dr. Gaynor, working amongst those poor refugees. I shall never forget the picture of need and Christian activity, and how, as she paused for a few moments in the midst of her labors, she said, "One goes home right tired after a day like this, but with a something in one's heart that money cannot buy." Within a few weeks she died from typhus fever, and passed Home to her reward. It does cost something, but I am sure those who are engaged in the work are thankful to give what they have to give to the Lord Jesus Christ.

THE MISSION.

And now, in conclusion, just one or two impressions concerning the Mission itself. One could not travel from station to station and remember that we have over two hundred and twenty central stations, without realizing God's goodness to us in the way that He has provided for our needs—buildings for the workers to live in, chapels for the Gospel to be preached in, and schools and hospitals. Though there are stations where one would fain see better and more commodious premises, truly one can see that God has wonderfully helped.

To visit Chefoo was to be particularly struck with this. There are few problems more difficult and which come more home to the hearts of God's servants than those connected with the separation of parents from their children, and God has wonderfully undertaken for us in this very difficult and perplexing trial. It was twenty-one years since I had been at Chefoo, so it was the first time I had seen the present school premises. As one learnt how the land had been bought bit by bit—making a wonderful site on the seashore to-day—in a healthy spot for the children; how the buildings, well suited for the work, had been erected largely through special gifts; and saw how teachers are giving their lives to that work as their contribution to the evangelization of China—one could not but feel how wonderfully God has undertaken.

And then in Shanghai one was impressed more fully than before with the difficulties and problems which confront us as a mission, with the difficulties that rest upon the shoulders of Mr. Hoste, and Mr. Stevenson who after nearly fifty years of work in China is with us to-day. I shall not forget how Mr. Hayward devoted some time to tell me in detail something of the inner workings of the financial department; and one realized—last year being a year of trial, as you heard this afternoon—how really and how truly we are cast upon God day by day and month by month, in connection with this work.

The last Sunday before I left China to come home, I was reading in the Word of God the story of the twelve who were sent to view the Promised Land and report thereon. The passage appealed to my own mind particularly, having seen a good deal myself and having in prospect the reporting of it at home. You remember how the ten saw the difficulties, and that was all they saw; but there were two who saw all that the other ten saw, and more besides. They saw God, who was greater than all. And there is one word that I would pass on to you this afternoon, the word of Caleb: "If the Lord delight in us, then He will bring us in."

In 1641 a little company of Frenchmen set sail from France in three small vessels to found the colony of Montreal. When they reached Quebec the Governor of that outpost strongly warned them not to proceed, as the Canadian winter had set in. The reply of the leader of that little band of pioneers is one of the finest in history. He said, "My orders were to found the colony of Montreal, and there was no such word as *wait* in my instructions. Were every tree upon the route an Iroquois warrior, and every leaf upon the trees an arrow, I would still go." He went, and Montreal stands to-day a monument to his intrepidity and obedience.

Dear Christian friends, we are surrounded with difficulties, but shall we be less loyal in a better cause, and with an Omnipotent Leader, than those who serve an earthly king? Let us take courage and remember that "If the Lord delight in us, then He will bring us in."

# Our Shanghai Letter

BY MR. JAMES STARK

I regret to report the death of Miss H. J. A. de Greeuw, which took place at Jaochow, Kiangsi, on the 19th instant, consumption being the cause. It had been arranged for her to spend the months of July and August in the Mission Sanatorium at Kuling, and before proceeding thither she had gone to Jaochow to consult Dr. Judd medically. While at this station, she had several hemorrhages from the lung, and though these ceased she continued to have fever, and rapidly became weaker, until on the morning of the 19th June at 5 o'clock, after a restless night, she passed away. In her removal we have, as a Mission, lost a valued worker, who had rendered four years of devoted service at Anjen, where she will be greatly missed alike by her fellow workers and by the Chinese.

Since the date of my last letter eight hundred and forty baptisms have been recorded, and many of the letters received from the provinces have given other indications of progress and blessing in the work. As

I read the correspondence of our workers, I am profoundly impressed with the fact that there are great opportunities and possibilities open to us as a Mission.

Throughout the country the conditions are, on the whole, peaceful. The scarcity of rice, with consequent distress among the poor, in some districts is causing local unrest, but the harvest prospects, speaking generally, are good.

Writing from Shuntehfu, Chihli, on the 21st June, Mr. H. Bourne says:

"Politically, everything appears quiet here. It is difficult to realize that there has been a revolution. To-day I counted fifty people on a street, and only three were queueless. The scholars in the government schools and the police have taken off their queues; but only about seven per cent. of the business men, and one per cent. of the country people have removed theirs."

In Central China, I should say the queueless are in inverse ratio to the North. Certainly in Shanghai, and I understand in many other cities, the proportion of those who retain the queue is very small.

The suppression of poppy cultivation is being prosecuted with vigor. Writing from Luan, Shansi, on 12th June, Mr. H. Lyons says:

'I heard of forty or fifty offenders being brought to prison in one day. The crops are being destroyed and the offenders severely punished."

In the district of Meihsien, in the adjoining province of Shensi, we learn from Mr. R. W. Middleton that the Military Governor of the province has been round on a tour of inspection with 2,000 soldiers. We started from Sianfu, traveling south of the Wei river, which has been the principal opium producing district of this plain. In one city eight offenders were executed, in another eight men had the same penalty meted out to them, whilst about fifty were put in prison. The local officials have also been very active. One Meihsien man, in whose field a few poppy plants were discovered, has been beaten 1,000 blows. In the province of Kweichow, where hitherto there has been little attempt at official control, the soldiers have recently been very busy digging up the poppy which has been extensively cultivated.

Two incidents in connection with the day of prayer for China will, I think, be of interest to you. Mr. Easton, in a letter dated 9th June, writes:

"We were not able to share in the day of prayer for the country, as we did not know of it till we learned it from letters received from the coast, after the day had passed. Why our Tu-tuh or local officials suppressed the notice I do not know; but probably it was owing to the disfavor shown to it by the Kehming-tang, who are pretty strong up here. Strange to say, we were led to give the whole day (April 27th) to the subject of prayer and to extra prayer meetings."

Mr. Sorensen reports that, at the request of the Tu-tuh, who had received a telegram from Peking referring to the day of prayer, he arranged a special service for the evening of May 4th, which all the higher officials were invited to attend. The building was crowded, though the day had been a wet one. The Tu-tuh took his place on the platform, and the meeting was presided over by Mr. Yang (the Tu-tuh's foreign adviser), who is an active member of the Y.M.C.A. in Chengtu. After prayer had been offered for the Chinese Government, Mr. Sorensen gave a short address on the "Christian Church," and the Tu-tuh then spoke at length concerning the reason why the service was being held, the importance of prayer, and finally preached Christ crucified; though there is a doubt as to whether he personally knows Christ as the Son of God and the Savior of the world. Mr. Sorensen says:

"I could not but think of the difference between this meeting and the first one I held on the streets of Tatsienlu, when we had not even a preaching shop. Surely the times have changed; though it cannot be said that there is a general movement towards Christianity, yet we have opportunities given us which we never had before."

Mr. Langhorne recently paid a visit to Uenchu, on the banks of the Yellow River, three days' journey from Yicheng, Shansi. No one seemed specially interested; but a large number listened to his message, and he sold 10,000 cash worth of books, the most expensive one being of the value of 10 cash.

Mrs. Oliver Burgess, writing from Hinganfu, Shensi, says:

"A well-to-do lady, a vegetarian, is feeling the uselessness of all her vows, idolatry, etc. Her boys are opium sots, and are spending all her money. She listened with tears in her eyes to the story of Jesus' love. Please pray for her. Mr. Burgess notices how many elderly men come into the preaching hall daily.

Mr. W. E. Entwistle, writing from Liuanchow, Anhwei, mentions two cheering instances of liberality on the part of converts in this district. The Christians at Hwoshan, an out-station, have contributed about $240.00 towards the building of a new place of worship. To this amount, it is expected that one well-to-do member will add between $100 and $200. The other instance is that of a woman who was baptised three and a half years ago. Recently, when she sold her cocoons for 2000 Cash, she, before returning to her home, brought a tenth of the amount as a contribution to the funds of the Church.

I will close this letter with an extract from the journal of Miss F. H. Culverwell, received several days ago.

"Mr. Cheo is one of the local gentry, and cousin to a Church member. He first entered our Chapel on the occasion of old Mr. Yu's funeral service seven years ago. His interest which was then awakened, has been steadily growing ever since, and with it there has been a wonderful change in the expression of his face. His daughters were amongst our earliest pupils. Two are still with us, and the two elder ones, aged 18 and 20 years, are boarders in the Paoning school. He has no sons, but takes an interest in educating his daughters. His wife is a refined, gentle little woman, who is always pleased to be taught when we visit her, but not being accustomed to go out, cannot be persuaded to attend services or classes. May she be remembered in prayer, for courage to overcome custom."

# Tidings from the Provinces

### PRAYER TOPICS.

The prayers which ascended to God from the hearts of His people at the request of the Chinese Government, for blessing upon China and those in authority in that land, are still before Him, and will assuredly be answered. During the past days the news received from China through our daily papers remind us of the great necessity of continued intercession for all that pertains to governmental matters in China at this time, as well as for her people, and, too, that nothing may transpire which would in any way close the door of wonderful opportunity for the preaching of the Gospel.

Through "Our Shanghai Letter" we are able to give to our readers an almost China-wide conception of what God is accomplishing through the Word, as preached by His servants. It gives also many subjects for prayer to those who have covenanted with Him to be intercessory foreign missionaries. We therefore commend this letter, as well as the articles which precede it in this number to your prayerful perusal.

Before another issue of the Millions goes forth those of our missionaries who are at present resting at the various sanitoria of our mission, will have returned to their stations. We crave your remembrance of them as they take up their autumn's work. In this connection, too, we would ask that those returning to China may be definitely upheld, and that each one may return to the field in the fulness of the blessing of the Gospel of Christ.

### YUNNAN.

**Talifu.**—"It is with grateful hearts to God that we record twelve more baptisms in Talifu, making a total of seventeen since the commencement of the year. From the 13th to the 20th of April (the week preceding the big Tibetan Fair), we had a series of special meetings for the Christians and enquirers. The country and city people came in goodly numbers, and our little chapel was filled every day. The six women were baptized on the first Sunday, and on the following Sunday the six men were received into the Church by baptism.

"On the initiative of the Church members, a preaching tent, in addition to the usual book stand, was erected on the Tibetan Fair grounds, where the Gospel was preached daily to attentive crowds. About 2,000 portions of Scripture were sold and some 8,000 tracts given away. Our stock was completely exhausted before the last day of the Fair. The Christians all worked well and faithfully."—W. J. Hanna.

### KIANGSI.

**Yuanchowki.**—The work at our station goes on slowly and surely. The people turn out well, and we have no spare room at the general services on Sunday. An encouraging work has started, too, at a place some thirteen miles from Yuanchow, the centre of a very rowdy district. The fact is the people there are always fighting. The officials are powerless to stop this state of affairs. Men are tired of it, and some now are turning away from their feuds to enquire the way of life. One man, Mr. Feng, for many years seeking for truth, has been coming to us for about one year, and he grows in the knowledge of God. He said "God does hear and answer prayer. Last year I had no fields to work; now I have all I can do this year—a direct answer to prayer!" A Mrs. Chen is interested through Mr. Feng, and her son comes along with him. Think of it, these men walk thirteen miles nearly every Sunday morning. We had this old woman here for two weeks, and she spent it profitably. Mrs. Lawson says she has not seen any one so ready to take in the truth. Through the kindness of some friends, we were able to arrange three rooms which will accommodate twenty women, and we allow a woman one month free board if she cares to come and learn the truth.

It is so hard for the women to get away from all home cares and have a place to study, and so one hopes that these rooms may be the birthplace of many souls. Any woman wishing to know the truth may come. Wives of enquirers are invited, so that the family may be saved. Pray for the work done in these rooms.—James Lawson.

### Arrivals.

April 27th, at Shanghai, Mr. and Mrs. A. Jennings and child, from North America, via England.

April 30th, at Shanghai, Miss M. E. Waters, from North America, via England.

May 20th, at Shanghai, Mr. and Mrs. C. J. Anderson and four children, from North America.

July 3rd, at Seattle, Miss F. L. Collins and Miss E. C. Johnson, from Shanghai.

### Departures.

April 25th, from Shanghai, Mr. and Mrs. J. Brock and two children, for England.

June 17th, from Victoria, Mr. and Mrs. T. Windsor, for Shanghai.

August 12th, from Victoria, Mr. and Mrs. W. H. Hockman and three children, Miss M. Allen and Miss I. A. Craig, for Shanghai.

### BAPTISMS.

| | |
|---|---|
| **Shensi—** | |
| Kienchow | 16 |
| Pinchow | 4 |
| Tungchowfu | 13 |
| Hanchenghsien and out-stations | 17 |
| Hoyang | 6 |
| **Shansi—** | |
| Hwochow and out-stations | 48 |
| Fengchen | 7 |
| Hotsin | 25 |
| Chaocheng and out-station | 144 |
| Hungtung and out-station | 60 |
| Yoyang | 23 |
| Yicheng | 10 |
| Yuncheng | 4 |
| Pingyongfu | 18 |
| **Chili—** | |
| Hwailu | 1 |
| **Honan—** | |
| Chenchowfu and out-stations | 23 |
| Kaifeng | 16 |
| Taikang and out-stations | 24 |
| Honanfu | 11 |
| Sinanhsien | 6 |
| Mienchih | 3 |
| Kwangchow and out-stations | 17 |
| **Kiangsu—** | |
| Shanghai | 11 |
| Yangchow | 3 |
| Ts'ing Kiang P'u | 3 |
| Antung and out-stations | 98 |
| **Szechwan—** | |
| Chungking | 3 |
| Shunking | 17 |
| Kwanganchow | 2 |
| Kwangyuan | 2 |
| Suitingfu and out-station | 11 |
| Nanpu | 9 |
| **Yunnan—** | |
| Kutsingfu | 1 |
| Talifu | 17 |
| Tengyueh | 3 |
| **Kiangsi—** | |
| Nankangfu | 14 |
| Kwangsinfu and out-station | 9 |
| Iyang | 30 |
| Lungchuan and out stations | 16 |
| Wananhsien | 5 |
| Fuchow and out-stations | 23 |
| Kianfu | 8 |
| Yungfenghsien | 3 |
| Yungsin and out-stations | 8 |
| Linkiang and out-station | 9 |
| Ningtu and out-stations | 2 |
| **Anhwei—** | |
| Chengyangkwan | 1 |
| Taiho | 5 |
| **Chekiang—** | |
| Shaohingfu | 6 |
| Fenghwa | 3 |
| Ninghaihsien and out-stations | 14 |
| Wenchow out-stations | 21 |
| Kinhwafu out-stations | 19 |
| Tientai out-stations | 13 |
| Lungchuan and out-stations | 39 |
| **Hunan—** | |
| Changsha and out-station | 21 |
| | 949 |
| Previously reported | 214 |
| | 1,163 |
| One Baptism reported in error at Tachu, Sze. (May issue) | 1 |
| Total | 1,162 |

# Editorial Notes

WE would emend the notice regarding back number, bound volumes of "China's Millions." These volumes are free to any who will pay transportation—12 cents each by post, prepaid, or more than two or three to one address can be sent by express, collect. The years available are 1895 to 1908, excepting 1899 and 1900.

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The Mission in England has recently published, "Pastor Hsi; one of China's Christians," in a cheap edition, and we now have this book in stock. It is neatly bound, with illustrated cover, and its price is only twenty cents a volume, postpaid. Friends will be glad, we are sure, to help us get this book into circulation. It has blessed thousands of readers, and, if circulated freely, will bless thousands more.

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If any of our friends wish to send Christmas boxes through our hands to their relatives or friends in China, they should communicate with us at once about these. The boxes should be prepared as early as possible, and they should be ready for shipment not later than the last week in August. It is requested that no shipment be made until we have been advised and heard from, as it is necessary for us to give shipping directions in order to insure proper carriage and delivery.

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We would thank the many friends who have expressed their sympathy with the Mission, on account of the loss which it has sustained in the death of the Rev. William Borden. We have much appreciated this, especially as we know that it has been accompanied in many cases with prayer in behalf of the Mission. We also thank our friends for the interest which they have expressed in connection with the gift which Mr. Borden has made to the Mission through his will. We have had a natural shrinking from receiving such congratulations as these last, for our hearts have been too saddened to rejoice in that which has been the token to us of the loss of a valued and beloved friend; nevertheless, we appreciate and we would acknowledge the kindness intended. As touching Mr. Borden's gift, it may be well to say that it is not likely to be received by the Mission for a year or more to come. As touching Mr. Borden's memory, our friends will be glad to know that his biography is being prepared, under his mother's direction, by Dr. Samuel M. Zwemer, of Cairo, and that this is likely to be ready for sale about the first of next December.

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The report of the American Bible Society is interesting and encouraging. This Society was organized in 1816, and it has had an honorable and useful career. It unites many denominations in undertaking to increase the circulation of the Scriptures. It now circulates the Bible in more than 100 languages. It issued last year from the New York Bible House 2,107,859 volumes in seventy different languages, and it issued at home and in other lands, the large total of 4,049,610 volumes of Scripture. Its 12 foreign and 9 home agencies cover nearly the entire home and much of the foreign field, and it has correspondents in more than 30 countries outside of those included in the agency fields. We commend this work to the prayers and ministry of the Lord's children.

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The latest statistics concerning the "armed peace of the world" are startling and disheartening. Taking the ten leading nations of the world into account, they are spending annually upon their armies and navies the vast sum of $1,934,222,000. Furthermore, there has been a steady increase in army and navy expenditure, from $656,091,000 in 1881, to $1,934,222,000 in 1912, which means a total of $34,139,437,000 in thirty-one years. It is to be remembered that these figures represent, for the most part, the budgets of so-called Christian nations, and in times of peace. In other words, it takes over a billion dollars a year to keep "Christian" nations from tearing one another to pieces. What it would cost if the tearing process should actually take place can only be imagined. It was once said: "See how these Christians love one another." The best that can now be said is: "See how these Christians fear one another." It is evident that the world is yet a long way off from the Sermon on the Mount and the Millennium.

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"Having a form of godliness, but denying the power thereof." (2 Timothy 3: 5). Man, since the fall, has been doing his best to rise from lower to higher things. And he has made a success of it in many relationships of life. No one who has eyes to see will deny that there has been a steady advance in humanitarian movements and that these have now reached a high state of development, as witness present-day prisons, alms-houses, hospitals, mutual-benefit societies, self-help clubs, etc. The whole sociological movement of the present day is an expression of man's upward struggle, and the great reforms brought to pass in the last few decades in municipal and national politics indicate that reformers have not labored in vain. But in the midst of all that has taken place is something which is like dry-rot at the heart of a tree. For morally and spiritually things are manifestly wrong. Most of the reform movements are not simply irreligious; they are actually anti-Christian. And as touching the spiritual condition of men at large, it is a self-evident fact that souls are fast losing reverence for God, the sense of sin, and the fear of the judgment. There is ever increasing need, therefore, that God's servants should keep a clear vision of things as they are, in order that they may make distinction between things which differ. This alone will hold them true to their responsibility of preaching the Gospel to men, however cultivated and naturally good they are, as to those who are lost and have need of being regenerated and saved.

# CHINA'S MILLIONS

TORONTO, SEPTEMBER, 1913

(The Twenty-third Psalm)

## The Highway of Guidance

BY MR. JAMES H. McCONKEY

*"He leadeth me."* PSALM 23: 3. *"Present your bodies a living sacrifice."* ROMANS 12: 1.

AS the traveler journeys through a strange country he finds it covered with a net-work of by-ways. Some skirt the banks of swift-flowing streams. Others plunge into the great forest and are soon lost in its depths. Some make their way up the steep mountainside until they reach its lofty summit; others pierce great landed estates, and meander through lawn, field and woodland copse. All these are by-ways and most of them private ways. In them you and I would be trespassers for they are not meant for us. But in addition to these by-ways the same country will be overrun with broad highways. Stretching from town to town and city to city run these great highways of shining sand, or rich red clay, or gray macadam. And they are the ways of the people. They are free to all who walk therein. Rich and poor, bond and free, high and low, alike may enter upon and use these great arteries of commerce and travel.

*Photo by*] THE ROAD UP THE "SACRED MOUNTAIN" OF HUNAN [*Dr. F. A. Keller*
visited by thousands of pilgrims from all parts of China, every year.

Even so is it in the Christian life. Men say, "God has never revealed to me any individual plan for my life. I have never found His by-way of guidance for me." And that may be true. Perchance you have never seen God's by-way for your life. But here is a greater truth. Have you ever entered into God's highway? For running all the way through this Book of God, and blazoned upon every page of it is a great highway. It is the highway of consecration. It is for all believers. No man who walks in this highway need ever fear missing God's by-way. And the reason most men are missing the particular call of God to their own personal life-work is because they have never obeyed the general call of God to all believers to enter upon this highway of dedication to Him. "If any man will to do my will he shall know the teaching." Here is an absolute promise of guidance. But to whom? To the child of God who yields his own will to do the will of God.

Away up in the north country a Christian missionary was speaking to his Indian friends of consecration. Presently, as he spoke, an old Indian chief arose, walked forward, and laid his tomahawk at the missionary's feet: "Indian chief give his tomahawk to Jesus Christ," said he, and sat down. Still the missionary spoke on the love of God in Christ Jesus; of

the gift of His Son for us and of His claim upon our lives. Rising from his seat the old chief walked forward once more to the front. Unwrapping his blanket from his shoulders he laid it at the preacher's feet, saying, "Indian chief give his blanket to Jesus Christ." Again he sat down. But still the messenger preached on concerning the love of God in Christ. Still, he showed how God had rifled heaven of its choicest gift and sent Him to earth to redeem us lost men and give Himself for us. Presently the old chief disappeared from the meeting. By and by he came leading his pony to the tent door. He tied it to a stake and again walked up the aisle. Facing the missionary, he said, "Indian chief give his pony to Jesus Christ." Once more he took his seat. He had given about all he had—all the *things* he had. Have some of us, too, given Him things instead of ourselves? And now as the missionary preached of the God who spared not His only Son, but freely gave Him up for us, he pressed upon his hearers the claim of Jesus Christ upon the life. Still the message kept sinking into their hearts. And then the old chieftain arose for the last time. He walked forward with tottering steps to the front of the tent. He kneeled down reverently before the missionary. With tears streaming down his bronzed cheeks he said, with trembling lips, "Indian chief give *himself* to Jesus Christ." Then and there through the open portal of a yielded will he took the first blessed step into the highway of consecration. Mark first concerning this highway that,

IT IS A HIGHWAY OF LOVE.

Why does love follow in the train of consecration? Why shall the children of God who enter the highway of dedication know the love of Jesus in their hearts? Because "The fruit of the Spirit is love." And as we yield the life to Christ in dedication, it gives the Spirit of God opportunity to bear His fruitage of love in our hearts and lives. And so the more the life is yielded to Christ in consecration, and the more that consecration is lived out in it, the more will the love of Christ himself flow forth in a stream of life to others.

Have you ever noted that after Paul has gone through this wonderful catalogue of gifts in 1 Corinthians 12, he shows "a more excellent way?" There is one gift more wonderful than all these. This gift is the climax and consummation of all gifts. Such is God's word concerning Christian love. It is the summing up of all gifts. The man or woman to whom there comes the gift of love in Christ Jesus has the mightiest equipment for Christian service possible for any individual believer.

Into the life of a dear brother of my own came this experience. The winter was ending. The ice was breaking in our native river. The freshets were piling it up in great gorges along the banks. A few miles above our home was a little town at which an immense ice gorge had formed in the river. Just below this gorge was an island, upon which the gorge had imprisoned eleven men, women and children. Every one knew the fate which awaited them. The instant this huge ice gorge, with its great weight of water behind it, should break, it would sweep those lives out of existence. My brother learned of the situation. Putting fifty dollars in his pocket he hastened to the little town. Arriving there he found the people waiting on the banks of the river for the catastrophe which seemed inevitable. Stepping up to the crowd he offered the fifty dollars to any man who would attempt the rescue of the imperiled ones. But not a man stirred. Again and again did he repeat the offer, but there came no sign of response. Then he sent a little lad into a nearby store for a line. When he brought it out my brother tied one end of it around his waist, and offered to join with any man who would rope himself to him in an effort to rescue the lives that were in instant jeopardy of death. Immediately four men leaped to his side. They roped themselves to the same line of peril with himself, and these five men, picking their way over the dangerous gorge at the imminent hazard of their own lives, brought in safety to the shore every man, woman and child upon the ice. When my brother offered money to the people on the river bank not a man stirred. But when they saw him give himself and saw the love for these imperiled lives that was back of it, it drew them to his side in an instant.

And so shall it be with you, my friends. Would you be a famous singer? You may give your matchless voice. Would you stand high in some chosen profession? You may give your best brains, and it shall be done. Would you chisel your way to fame in marble, or paint it upon canvas? You need but give your artistic talent with its years of toil, and it shall be accomplished. But if you are going to enter into the biggest business in God's universe—that of transforming men's lives, that of shaping the immortal destinies of men and women, that of uplifting and inspiring the lives of those with whom God brings you in touch—if you want this to be the aim of your life, then *you must give yourself.* And when men see you give yourself, a strange and beautiful thing will happen. The young men and young women who sit at your feet as learners, or who toil in your employ, will come into a new experience. Into the faces of some of them will come a holy light. Into their hearts will steal a high and divine purpose. They will tie themselves to the same great life-line which binds you, and with you will give themselves to the task of reaching out for lost men. Oh! what a magnet is the love of Christ through us! Hear these words: "And I, if I be lifted up, will draw all men." The Christ of love lifted up on the cross is drawing all men; and that same Christ, pouring forth His love through your heart, will draw men through you. Some day some of these splendid young men whose lives you are influencing will turn their faces to the foreign mission field. Some day they will stand in pulpits, preaching the unsearchable riches of the gospel of Christ. Some day, as successful business men, they will be giving their skill and their gold and their time to Christ and missions. Yea, mayhap some day out in the dark lands, when some faithful missionary is asked the question, "What brought you here?"—"How came you to the foreign field?" the answer will come, "Away back in my little home town, I had a school teacher who was yielded to God. She lived the love life. I saw

it in her face. I heard it in her words. I felt it in her life. And it drew me, it *drew* me and that is why I am here to-day."

"*He leadeth me.*" But whither is He leading you? First, into this highway of love. For how vain would it be for Him to lead you into His individual by-way of service for your life until you first knew the touch of His love. Though you could speak with the tongues of men and angels: though you possessed the rarest personal gifts: though your intellectual equipment was that of a genius: though you could cleave your way to the highest pinnacle of success in your chosen by-way of activity, yet, if you had no touch of His love in your heart, it would profit you nothing to lead you into your pathway of individual service. He has a "more excellent way." He would, as you enter into this highway of consecration, make your inner soul to glow and burn with that love for lost men which will be your supreme furnishment for the pathway of special, personal ministry in which He will then make your life so rich and fruitful.

IT IS A HIGHWAY OF POWER.

Is the power of the Spirit for the many or for the few? Is it a highway or a by-way? It is clearly the former. "Ye shall receive power when the Holy Ghost is come upon you," said Jesus. All who receive the Spirit are meant to know His power. There is no monopoly upon such power. The man who walks in the way of consecration shall know the power of the Spirit of God. For it is a power which gives itself to the children of God who yield themselves to Him.

I have a Christian railroad friend, a passenger conductor on a train running into a Southern city. One morning on his usual run he was sitting beside a wealthy turpentine merchant. Presently the train stopped at a wayside station. A young man, visibly intoxicated, stepped aboard the train. He dropped down beside a companion with the words, "I drank a quart of whiskey since five o'clock this morning." And then he went on with a perfect stream of profanity and blasphemy. My friend stood it as long as he could. Then he said to his companion, "I cannot endure this any longer. Please excuse me." He arose and crossed the aisle. The companion of the young man vacated his seat. The Christian railroad conductor sat down beside the blasphemer. "I have listened to your profanity, young man," said he, "until I cannot bear it any longer. My dear boy, have you a mother and father?"

"Yes," replied the young fellow. "Are they Christians?" asked the conductor. "They are," said the boy. "My father is an officer in a church." "Well, young man, can you imagine how your mother's heart would bleed if she stood here and heard you blaspheme the name of Christ as I have heard you this morning? Why, she would not take all the silver and gold in the world, and hear that!" And then as he went on with increasing earnestness, my friend put his arm over the profaning boy's shoulder and pleaded with him to cease from his manner of life. Presently the boy broke down utterly. He put his head on the conductor's shoulder and sobbed out his penitence like a child. As they dismounted at the end of the run the young fellow made an appointment to meet the conductor at his room at the hotel to talk it over with him. And talk it over they did to a finish. It ended in the young man giving his heart to Christ and parting from the conductor. The next year the conductor learned he was superintendent of a prosperous little Sunday School and giving noble testimony for Jesus Christ.

But the stream of power from this Christian railroad man's life did not end there. The wealthy turpentine friend had witnessed the whole scene and heard the conversation. As the conductor started toward his hotel he heard his name called. Looking around he saw the turpentine merchant standing in the middle of the road beside his team which had come to meet him. "Hold on, conductor, I want to say something to you. I was listening to your conversation with that young man. You did not mean it for me. But I want to say this: I am a wealthy man. I have a good wife and children and a comfortable home. Yet I never in my life read a chapter from the Book nor had a prayer with them. Conductor, your talk has reached my heart. I am going home this very night to set up my family altar, and from this time on I will be a different man." Out from this man's life had flowed a stream of power from God. Not the power of great scholarship, or eloquence, but the power of the Spirit of God, pouring its stream through the life of the man who walked in this highway of God, the highway of a consecrated life. It is a highway in which all of us may walk. Shall we not enter therein?

IT IS A HIGHWAY OF MANIFESTATION.

"He that keepeth my commandments I will manifest myself to him," says Christ in John 14: 21. What does He mean? He could not have referred to His bodily manifestation because that was already with them. Already they were looking into His face. They were hearing the tender tones of His familiar voice. His loving eyes were searching them through and through as He gazed upon them. He was clearly not speaking to them of His bodily presence. He was revealing to them the great secret of the manifestation of Himself in their own inner souls. What was that secret? Simply this: he who would see the face of Christ must walk in the path where Christ walks. If we live in His will we shall know the manifestation of His presence.

It is like this: suppose you are my dear friend. You have been absent in a strange land for many years. I hear you are in the city. I write and ask you to tell me where I can see you. You say, "You may find me any time this afternoon walking on Broad Street between two certain points." I go down town. I begin to walk up and down Market Street instead of Broad. Hour after hour I walk, but have no manifestation of your presence. I go back and write you of my disappointment. You answer: "You kept your tryst in the wrong street. If you want to see me you must come where I walk."

Even so is it in the Christian life. How shall we know Him in our inner soul? If we want to see the Master's face we must walk in the Master's path. "If any man will come after me"—what? Let him walk in the pathway of his own self-will? Nay; let

him deny himself. You cannot meet Christ in the pathway of selfishness, for He never walked that pathway Himself. "A body hast Thou given me," said He, "Lo, I come to do Thy will." He gave that body to do His Father's will, even to the bitter moment when He "bore our sins in His own body on the tree." And now He is saying to us, "Present *your* bodies a living sacrifice." And why? For the same purpose—to do His will. God has given us our bodies for the same purpose that Jesus Christ had His, to do the Father's will. When we walk in that pathway we will walk with Him and know His manifestation. For that is what consecration means. It is simply leaving the pathway of self-will to walk in the pathway of the Master. And he who walks in the highway of Christ's will shall know the spiritual manifestation of Christ in his innermost soul as none other can possibly know it.

IT IS A HIGHWAY OF REVELATION.

I had been living by the banks of the Mediterranean all winter. Many a time had I stood by its shore. Many a long walk had I taken along its white sands. But the time had come for me to leave my winter home. Taking my bicycle—for I was travelling a-wheel—I started up the mountain road which led from the beautiful city where I had been wintering. Moment by moment I steadily climbed the steep summit until I reached the highest point of the road overlooking the water. The great inland sea lay at my feet, an infinite expanse of beauty; the surf broke in snowy whiteness upon the beach two thousand feet below me; lovely islands slept half submerged in the blue haze; white sails dotted the horizon in the dim distance; the telegraph wires were droning their song in the gentle breeze; heaven seemed to brood over the spot with a holy awe. It was a scene of transcendent loveliness. As my soul feasted upon it in the hush of the afternoon hour I realized that I had never really seen the Mediterranean until I saw it from this lofty mountain eyrie on the great highway of the Corniche road.

*Photo by*] THE MEDITERRANEAN [*Dr. F. A. Keller*
A view of the volcano Stromboli

Ah, my friend, you who are living the self-centred life, you will never really see life until you see it from the lofty view-point of God's own highway of consecration. You may dream its dreams: you may sing its songs: you may hear the roar and tumult of its conflicts: you may grasp after its prizes: you may float at ease upon the stream of its numberless pleasures, but you will never really see life until you see it as God sees it for you, and is lovingly and tenderly waiting to show it to you. And when you stand upon that uplifted place of consecration and look out over the broad expanse of God's will and purpose for your life, what a vision it will be for you! Then will darkness flee away: then will faith grow steady: then will groping cease: then will the bewildering labyrinth of human plans and pathways vanish away, and blazed like a pathway through a great forest will lie your trail of life marked out by God from all eternity and only waiting for you to hear *His* word "Follow thou me."

"*He leadeth me.*" But whither? Into this highway of consecration. It is the first sight which greets the believer's eyes as he steps out from the crimson fountain which has cleansed his sin-stained soul. It confronts him like a great triumphal arch, opening into the pathway of his life of ministry. A pierced hand flings open its portals before his eyes. A voice from the Redeemer of his soul cries out. "I beseech you present your body a living sacrifice." Its gates are crimsoned with the blood of Him Who gave Himself for you. Its archway is empurpled with the rich clusters of fruitage the hidden Vine in the heavenlies is seeking to bear through you, His yielded branch. It echoes with the shouts of victory of those who walk its blessed path. It is resplendent with the glory of God which shines from the lives that walk therein in the light of His face-to-face presence. Oh, what a highway is this! Have you entered it?

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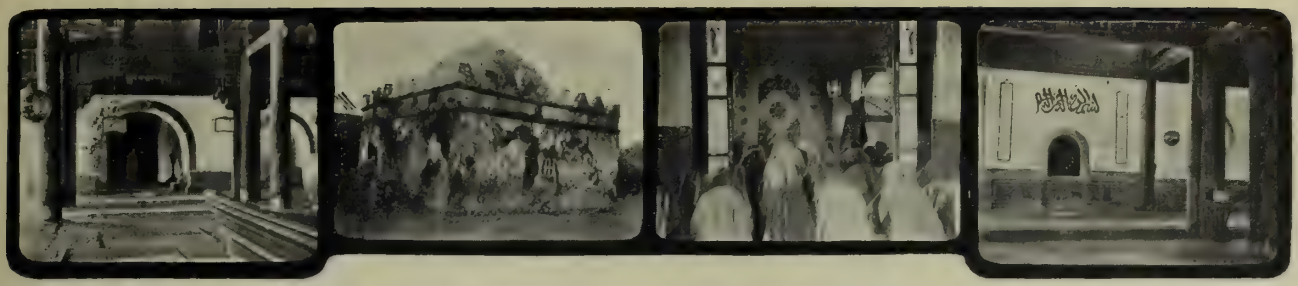
## Extracts from "Choice Sayings"

"'I am the true Vine;' and further, the cultivation, on which so much depends, is in unerring hands—'My Father is the Husbandman.' He turns our thoughts away from self, and practically says, 'Believe in God, believe also in Me.' . . . The Word of God shows clearly that abiding is the condition of fruitfulness, of bearing much fruit, and fruit which shall remain (unlike that blown from the tree ere it ripen and come to perfection). Further, that when so abiding in Christ, and having His Word abiding in us, our prayers are all answered, and our walk is in the light, and in accordance with God's holy will. . . 'I am the true Vine.' The first two words 'I am,' give us the key to the whole secret of fruitfulness; may they ever be written in large letters upon our hearts!"—*J. Hudson Taylor.*



IN PEKING
*Photo by Arthur Cotter, Esq.*

IN CANTON
*Photo by Mr. Hans Doring*

IN MANCHURIA
*Photo by Rev. F. W. S. O'Neill*

IN PEKING
*Photo by Arthur Cotter, Esq.*

The outer photographs of this group are of two of the thirty or forty Mosques in Peking. In Canton is the reputed tomb of Mohammed's maternal uncle, which is greatly venerated and an object of pilgrimage by Chinese Moslems. Even in Manchuria may be found Chinese Moslems, bowing in their devotions toward the Kiblah, or prayer niche, which marks the direction of Mecca. All the above illustrations are taken from "Islam in China," by Mr. Marshall Broomhall, M.A.

# The Pillars of Islam

BY MR. F. HERBERT RHODES, CHEFOO

*Mohammedanism is not overthrown. It stands to-day. And it is important that we should know on what it stands.*

*In an article published in "The Chinese Recorder" (and here given in part), Mr. Rhodes enters upon "An Inquiry into the Religious Belief of the Chinese Mullah," challenging vehemently what he terms the "soothing but sadly mistaken nostrum" that "Islam is a negligible factor in the evangelization of China." He finds, rather, that Islam presents a strange and almost baffling problem, as it gives an important place to the Holy Scriptures, holding Jesus to have been an Apostle who declared the coming of "another," i.e., Mohammed, the whole theory of Islam being, that it is the latest-sent of all religions, an advance on the Christian System.*

*Mr. Rhodes sees in the preliminary steps taken last year for Mohammedan federation in China and the projected early establishing of the "Moslem Educational Association" there, a possible condition in China "a few years hence," similar to that of India, where now "Islam is awake, and hard at work!"* (1)

*Already, Mohammedanism is widespread in China, holding "assured position" not only in Sinkiang, Kansu and Yunnan, but also in Chihli, Shantung, Honan, Kiangsu, and Anhwei (north of the river), while several other provinces also have important centres of Moslem influence. Moreover, "in ten provinces in China, there are centres where men are being trained for the office of Mullah." Some provinces have more than one such centre, and Mr. Rhodes has knowledge of "two provinces, each of which has at least five centres where the preparation of men for the post of Ahong is steadily going on."*

*"The call for 'earnest prayer, and sympathetic consideration'* (2) *of the 'neglected problem'—Islam in China—reaching us at a time of unequalled opportunity, involves grave responsibility." The Christian missionary, declares Mr. Rhodes, should know his "Moslem brother's personal belief, and his mental attitude toward Christian fundamentals," and as a writer on African missions has said, "The Mohammedan has every right to expect that we should make serious efforts to enter into his ways of thinking, before we demand that he should listen to us."* (3) *Knowledge may give "the right angle of approach" and "secure hearing." But "to overcome the prejudice, and to gain the confidence, our service must be one of disinterested friendship—no matter how the message is received—and a service of Christlike love."*

*"Realizing," he pursues, "the very serious difficulties in dealing with Islam, some of us, it may be, leave our Moslem brother, who spiritually is so needy as long ago a 'priest' and a 'Levite' left 'a certain man,' who was also in great need, 'passing by on the other side.' But difficult though the work be, and however unpromising from the past, recognizing that the task super-human is possible with God, can we any longer seek to avoid contact with Islam? Shall we not rather, in full confidence and unwavering reliance upon our Omnipotent Leader, seek prayerfully so to organize our work that in future it may be possible to reach both communities, Chinese and Moslem-Chinese, in a systematic manner?"*

## MOSLEM BELIEF IS NOT LIMITED TO THE TEACHING OF THE KORAN

In a study of Islam, we may be surprised to find that much accounted "Standard" by Orthodox Moslems, has little or no mention in the Koran. For example, circumcision, of so great importance in Moslem lands as the initial rite, "is not once referred to in the Koran."(4) In common with many of the details of their daily religious practice it is founded on tradition—that is, the accepted example and teaching of the Prophet of Islam. The number of these accepted traditions is legion; and, let it not be forgotten, however much Moslems may differ as to the authenticity of traditions, "they do not differ as to their authority." These traditions "supplement and interpret the Koran, and exercise tremendous power" as we shall see later. The foundation for the so-called miracles of Mohammed, rests also upon tradition: "That Mohammed worked miracles—the Koran expressly disclaims." (5) "His claim to the pro-

phetic office was not substantiated by any miracles, as the Koran distinctly proves."(6) And the claim (so stoutly upheld) for the sinlessness of their Prophet, also rests not on the Koran, but upon later teaching.

BETWEEN THE "ORTHODOX" AND THE "MODERN" THERE IS A WIDE CHASM

In the course of our investigation, we may receive a shock when we find that in the house of Islam there is a party of no little weight and influence, who so far from basing their whole belief upon the Koran, are prepared to go to the other extreme. To them the Koran is not literally true; and the ethics of Islam must be accommodated to modern conditions. They are prepared "to save the ship by throwing overboard, if need be, cargo, compass, and captain."(7) These men have their place in "the Modernist Movement (seen in India, Turkey, and Egypt), men who have had a Western education." At present, this party is not much in evidence in China; but in view of the illustrious Moslem visitors from India seen of late in this land, such a development is quite possible. As our present inquiry is the Orthodox Mullah, the one usually met with in China, to whom the Modernists' interpretation of Islam is abhorrent, no more need here be said concerning the new party; missionaries who meet with the Modern Movement later, will, it is hoped, favor us with more detailed information. Before passing on there is one word of caution that we need to bear in mind: "There is not a single Moslem sect that looks to the Koran as the *only* rule of faith and practice. It is well to remember this when superficial students of comparative religion tell us that the Mohammedan religion is all contained in the Koran."(8)

MEANING OF THE TERM "PILLARS OF ISLAM"

Two ideas are conveyed by the phrase "Pillars of Islam." Sometimes the reference is to the "Five Pillars of Practice." In this sense the writer refers to the five duties of Islam:—

1. Repetition of the Creed of Islam.

2. Prayer, five times daily, observing the correct position—facing Mecca; the preliminary purification, and the correct postures and fixed times, being held of the greatest importance, as "the least departure from the rule in purification, posture, or method, nullifies its effect, and the worshipper must begin over again."(9)

3. Fasting in the month of Ramadham from sunrise to sunset.

4. The giving of legal alms.

5. The pilgrimage to Mecca (carrying out the elaborate and minute ritual laid down in Moslem books on practical theology).

The second meaning conveyed by the term "Pillars of Islam"—and it is this view of the term with which we are concerned just now—is "The Four Pillars of Belief." In considering this weighty topic—the very warp and weft of Islam—we cannot do better than follow a very well-informed guide. "The attempt to make the Koran the sole source of religious knowledge, and to find in it all that is necessary not only for salvation in the next world, but for moral, social, and political guidance in this world also, proved a failure. The followers of Islam did not find the book sufficient for such an enormous programme. It therefore became necessary to gather more data upon which to work. The recorded acts, conversations, and decisions of the Prophet supplied a vast amount of additional material. Thus to the first great "Pillar" (the Koran), was added a second, Tradition. The third was the unanimous Consent of The Contemporaries of the Prophet. The fourth Pillar, was the Analogical Deduction from the statements or judgments afforded by all those sources. And thus was gradually evolved and elaborated the most colossal system which the world has ever seen."(10)

We propose limiting our investigation concerning the doctrine of Islam to three points, each one of vital importance in our work:—

(1) The Moslem view of the Bible.

(2) The Moslem verdict concerning Jesus Christ.

(3) The Moslem belief concerning the Prophet of Islam.

Under each topic we shall briefly note:—

(*a*) The teaching of the Koran.

(*b*) The doctrine of Islam (i.e., the Koran, plus the Traditions, Consent of the Fathers, and the Deductions; all of which are now embodied in Islam).

(*c*) Definite statements on each point made by Chinese Mullahs.

May our investigation of the Moslem belief lead us to accept the challenge of the Lord Jesus Christ, to "take away the stone" of ignorance, apathy, or whatever hinders "the working of His mighty power." "Said I not unto thee, that if thou wouldest believe, thou shouldest see the Glory of God?"

(1) MOSLEM VIEW OF THE BIBLE:

(*a*) *Teaching of the Koran*

The very important place the Holy Scriptures occupy in the Koran should be clearly understood. There is no doubt whatever as to this point; but the appeal to "What is written?" is met by the following reply: "Do you mean to tell us that the Scriptures have not been corrupted?"(11) As to the Koranic testimony, the words of Sir Wm. Muir should carry great weight: "The highest value is attributed by the Koran to the Jewish and Christian Scriptures. They are always spoken of with veneration. There is not a single expression regarding them throughout the Koran, but what is dictated by profound respect and reverence. The testimony to their inspiration is throughout the Koran the fullest and most unequivocal that can be imagined."(12) The question as to how Mohammed came to the place where he tried to "divest Judaism of its Mosaic ceremonial, and Christianity of the Atonement and Trinity"(13)—a deeply interesting study—is not in the scope of our present investigation. The Old and New Testaments are everywhere in the Koran referred to as extant, and in common use; Jews and Christians are exhorted to follow the precepts of their Scriptures. That the Prophet ever had access to the Scriptures, is generally denied; though one high authority says, "Fragments may have reached him through one or another of the Christians possessing MSS."(14) Another authority writes, "Not want of opportunity, but want of sympathy and compatibility kept him from the religion of Christ."(15) The language of the Koran con-

cerning the Scriptures is of note: they are styled "the Word of God"—"the Book of God"—"the Scripture which is with them;"—and the following passage is very marked: "Oh ye people of the Book! ye are not grounded upon anything until ye set up (observe) the Tourat, (here including the Old Testament) and the Gospel, and that which hath been revealed to you from your Lord."(16)

*(b) Doctrine of Islam concerning the Bible*

"The whole theory of Islam is that it, the latest-sent of all religions, does not so much abrogate Christianity with its Book, as specifically and categorically deny both, as wilful corruption and lies."(17)

*(c) Definite Statements concerning the Bible by Chinese Mullahs*

"After the descent of the Koran, the rest of the books are abrogated, such as the Gospel (Injil), the Pentateuch (Tourat), and the Psalms (Zabur); the Koran comprehends what is in those books concerning the nature and importance of religion."

"The books now circulated among Christians as the Old and New Testament are not, in their present state, those to which the Koran refers, for they have become corrupted, or at any rate, they are annulled."

"They changed and corrupted the Scriptures, and dropped out passages (probably referring to the absence of any predictions concerning their prophet), they then arranged a new book,—that is how they bring forth some things in agreement with Islam, and other things contrary to it."

(2) MOSLEM VERDICT CONCERNING JESUS CHRIST:

*(a) Teaching of the Koran*

In the Koran the testimony to Jesus Christ is very convincing; while some passages speak of Him as a mere man and a prophet, like any of the other chief prophets, other passages speak of Him in higher terms, and accord higher titles than are given to any other human being. To Mohammed, the Koran does not attribute such dignity as it does to Christ. Yet it is true, as Dr. St. Clair Tisdall points out, "There can be no doubt that the aim of the Koran is to substitute Mohammed for Christ as the head of the human race."(18) Summarizing the Koranic teaching we have the following remarkable testimony:—Jesus Christ, the Messiah, was miraculously born of the Virgin Mary. He was born of a nation "favored above all others;" in a land blessed of God—"the land whereon We had bestowed our blessing." He was illustrious in this world and in the next. To Him alone the Koran imputes no sin. He had power to heal the sick, give eyesight to the blind, cleanse the leper, raise the dead, and to impart life (although power to create life is one of the Divine attributes). He was "The Word of God"—"A Sign to all creatures"—and "A Spirit from Him;"—all other prophets are dead, but the Koran declares that Jesus Christ was taken up alive into heaven; and Moslems agree with Christians in believing that He still lives there, and will return at the end of the world.(19)

*(b) Doctrine of Islam concerning Jesus Christ*

It is with painful interest that we approach this subject. Here we see the whole weight of Islam solid against the very fundamentals of our faith. Here, at least, all schools of Moslem thought combine; the Orthodox and the Modernist, whether "Back to the Old Islam" or "Forward to the New" be their cry, "their position as regards the Atonement, the Incarnation, and the Deity of Christ is practically the same."(20) The definite testimony of men who have mastered this subject will help us to realize the actual position of Islam concerning the Lord Jesus Christ. "A Christian studying the faith of Islam soon learns that Christ has no place in the Moslem idea of God, as they deny the Trinity, the Sonship and Incarnation of Jesus Christ, and not only His Atonement, but even the fact of His Death. The portrait of our Savior as given is a sad caricature: they believe that Jesus was, by deception and substitution, saved from crucifixion and taken to heaven, and that He will come at the last day, marry, then die, and be buried at Medina."(21) "There is not one cardinal fact concerning the life, person, and work of the Lord Jesus Christ, which is not either denied, perverted, or misrepresented, or at least ignored in Moslem theology."(22)

*Photo by*] [*Dr. W. T. Clark*

A CHARACTERISTIC GROUP OF CHINESE MOSLEMS IN THE PROVINCE OF YUNNAN, SOUTH WEST CHINA.

*(c) Definite Statements concerning Jesus Christ by Chinese Mullahs*

"Jesus was an Apostle sent by God, but His ministry was inferior, and confined to certain limits: He was an Apostle limited by weakness." "If Jesus had been the Son of God, He would have said so plainly; whoever says He is the Son of God, is guilty of the grossest infidelity which will drive him into eternal torment. The view of many Christians is that the essence of the Godhead is one, but composed of three hypostases: that of the Father, the self-existent One; that of the Son, that is to say the Wisdom; and that of the Life, that is to say the Holy Spirit. They think that the hypostasis, Wisdom, passed into the body of Jesus. The reply of Moslems to all this is, essence is but a name for that which cannot be divided; how can it have anything to do with the three hypostases, they being divided?

Further, the transference of the hypostasis Wisdom, necessitates the separation of God's Wisdom from Himself, and His consequent ignorance: this is all fleshly distinction, and when attributed to God, it is heresy! Far be it from His glory and majesty!"

"Jesus was not the Son of God, nor did He die on the Cross. The proof of this we have in the Koran: 'They slew Him not, and they crucified Him not; they had only His likeness.' Jesus foretold the coming of another; He was not the one indicated, but his predecessor: our Prophet, Mohammed, was the one indicated, and there is no doubt that the one indicated is greater than He who indicates him. Thus it is evident that Mohammed was greater than Jesus—they were not even of equal rank—and whoever thinks the reverse, is an infidel, and gives the lie to the revelations of God. Both Mohammed and Jesus were given miracles: to Jesus, the raising of the dead; healing sickness beyond the power of a physician; knowledge of the unseen, etc.; but it was by the help of the seal (last) of the prophets—who, without doubt, was our Mohammed. At the Day of Judgment, after other prophets have been asked to intercede, and have each definitely refused (Jesus being amongst the number), the prophet Mohammed will be asked, and will consent, to intercede, and his intercession will be accepted. When I grasp all these proofs, all imagination that Jesus was the Son of God is put far from me! Jesus was merely a preacher of the coming of Mohammed and his religion. At the last day, He will return to this world, become a Moslem, and enter into the bond of marriage."[23]

### (3) MOSLEM BELIEF CONCERNING THE PROPHET OF ISLAM: *(a) Doctrine of the Koran*

In this section of our investigation we see clearly the great influence of the "Pillar of Tradition." The portrait of the prophet as given in the Koran, has been so "touched up," and highly colored, that we hardly recognize the picture as given in Islam to-day. In the Koran, Mohammed is thoroughly human, and very liable to err; he is accounted a 'prophet,' but himself a sinner needing mercy and forgiveness. He is bidden again and again, "Ask pardon for thy sin." And at the close of life, we are told, he prayed: "Lord grant me pardon—pardon."[24] Concerning any of the so-called miracles of Mohammed—a number greater than expected in the light of the Koran's denial—the first "pillar," and classic of Islam, is absolutely silent! "Mohammed claimed that his message was for all men, and was never to be superseded. It was necessary, therefore, that he should work miracles in order to substantiate this lofty claim. Otherwise his claim could not be proved true, since he uttered no prophecies. We naturally therefore inquire what miracles he wrought. Here the Koran itself gives us a very clear, and concise answer: "He wrought none."[25] One of the most clear passages is the following: "Nothing hindered Us from sending thee with the power of working miracles, except that the peoples of old treated them as lies." (Rodwell's edition). We do not propose to touch upon the personal character of Islam's great prophet, the reason for this being wise counsel given recently. It might be well if we all made a mental note of the advice, and whether in literature, or preaching, or where necessary, in discussion, carefully observed the injunction, "The character of the Prophet should not be attacked; if you do, you will lose your chance of getting them to listen to the love of Christ, and His redeeming power."[26] The above caution from one who formerly was within the ranks of Islam, though now, thank God, he is preaching the Gospel, should be of real help to those just encountering this faith from Arabia for the first time. In closing this section of investigation concerning the Prophet of Islam, a careful study of the Koran and the portrait it gives of Him will enable the Christian to fully endorse the words of a Moslem writer at Cairo (they apply alike to founder and system), "Christianity opposes, Islam follows, the current of human nature."[27]

### *(b) Doctrine of Islam concerning its Prophet*

While the Koran has shown him to be very human, Tradition has succeeded in presenting the Prophet in an altogether different light. "To the Moslem of to-day, he is sinless, and almost divine. He is now, because of the traditional halo which surrounds him, considered to have had a pre-existence before Creation; to have been perfectly sinless, and to be the only powerful Intercessor on the Day of Judgment." In addition to the title "Apostle of God," the Prophet has 201 other names and titles of honor by which he is known among the faithful. He dwells (Islam affirms) in the highest heaven; he holds the keys of salvation, and is the sole hope of the dying. Many other prophets have been sent by God to this world: Islam claims to reverence them all, but Mohammed, "the seal of the prophets," supersedes all, supplants all in the hearts and lives of his followers. Among his titles are the following: "Light of God"—"Peace of the World"—"Glory of the Ages"—"First of all Creatures." Favored by the Almighty (says the Moslem) above all creatures, several degrees above Jesus in honor and station, "The name of the Prophet is never uttered or written without the addition of a prayer; it is the all-powerful name of the living, the pillow of the sick, the last word of the dying, and the name above every name to the devout Moslem."[28] "There is this terrible difficulty in facing Islam," says Professor Margoliouth, "it represents itself as an advance on the Christian system."

### *(c) Definite Statements concerning the Prophet by Chinese Mullahs*

"The *tidings* to his mother *prior to the Prophet's birth;* the *glory* manifested *at his birth;* the *wonderful effects of his birth; his marvellous body*—so fragrant that even the brute creation was aware of it; *his miracles;* and *the miraculous effects of his death* (when the idols fell from their thrones all over the world) these alone are sufficient to prove the superiority of Mohammed over Christ." Another summarizes as follows: "The Prophet (Mohammed), predicted by Jesus, having a vast, and world-wide mission; his general intercession for mankind (all partaking of a measure of blessing through it); the fact that his religion rescinds all other religions; his possessing many names; his pre-existence before

Creation; the association by the Almighty of the Prophet's name with His own, in the profession of the creed, in the call to prayer, in the profession of the faith, in the declaration of the Unity, and in the act of prayer; and the further honor, that the Almighty joins obedience to Mohammed with obedience to Himself; and being blessed by God and the angels; together with his religion being declared to be perfect;—all this, and much more that might be brought forward, shows the superiority of Mohammed over Jesus Christ. Mohammed is the very essence of existing things, the commencement of all being, and the choicest of all former existences."

"The light of Mohammed in the forehead of Adam was the cause of the angels bowing down to him. Mohammed neither did wrong, nor was ignorant, nor sinned in what he did. The fact is, the excellence of Mohammed surpasses all utterance, as also does the Power of God. By faith in him (Mohammed) there is atonement for sin, forgiveness of iniquities, well-being in this world and in the next. Of a truth, the religion of the Jews and the Christians is vain, but the religion of Mohammed—that is guidance. The writer of El-Tabseer has said there are six things that surpass all utterance:—

1. The Power of God Most High. 2. The excellence of Mohammed, on whom be peace. 3. The calamitous end of this world: may God preserve us from it. 4. The terrors of the Resurrection: may God free us from them. 5. The blessedness of Heaven: may God grant it to us. 6. The torments of the Fire: may God preserve us from them.

*"As for Mohammed, the Chosen One, he is the Light of the World, and the Koran is the candle pointing to him."*

CONCLUDING WORD

As we close this brief examination into the Islamic belief concerning the Arabian Prophet, the Holy Scriptures, and the Lord Jesus Christ—"The True Light, which lighteth every man that cometh into the world"—may the thought of these millions of long-neglected Chinese Moslems lead each one who reads these lines to a prayerful re-consideration of this whole subject, and a determination to spare more than a few crumbs for this spiritually needy multitude. The settlements of Moslems are very far-reaching, and frequently the people are quite out of touch with existing missionary influence. While undeniably open to receive the messengers of the Gospel, and, as in cases personally known, asking for workers who can meet them on their own ground in order to discuss the great truths of religion; is it still actually a fact that not one missionary throughout the whole of China proper has yet been set apart to make Jesus Christ known to them? Last year this was an unchallenged statement, shall it be so in 1913? The work demands special attention, definite workers—native and foreign—a new literature containing "the Truth in Moslem mould," and, above all, very much earnest prayer. The great spiritual need emphasized in the foregoing "Definite Statements by Chinese Mullahs," can only be met through the Gospel.

*"In no other is the great salvation to be found; for, in fact, there is no second name under heaven that has been given among men through which we are to be saved."* (Weymouth's translation)

REFERENCES

The quotations—sometimes condensed—are mainly from the following books:

"Islam—A Challenge to Faith"—Zwemer; "The Coran"—Sir Wm. Muir, LL.D.; "Balance of Truth"—revised edition—Tisdall; "Lucknow Conference Report;" "The Reproach of Islam"—Gairdner; "Islam in China"—Broomhall; "The Koran"—Rodwell; "The Moslem World"—quarterly. The quotations from Chinese Mullahs were not those "spoken in haste," but written at their leisure in nearly all cases.

(1) "Lucknow Echoes." (2) Broomhall. (3) Dr. Karl Meinhof. (4) Zwemer. (5) Rodwell. (6) Tisdall. (7) Zwemer. (8) Zwemer. (9) Zwemer. (10) Gairdner. (11) Chinese student of Arabic. (12) Muir. (13) Rodwell. (14) Rodwell. (15) Koelle. (16) Muir's translation. (17) Gairdner. (18) "Balance of Truth." (19) Summary by two ex-Moslem converts in Egypt. (20) Zwemer. (21) Zwemer. (22) "Crusaders"—Rice. (23) Much condensed statement by two Chinese Mullahs. (24) Muir. (25) Tisdall. (26) Vide "Lucknow Reports." (27) Quoted by Gairdner. (28) Zwemer.

# "Wherefore . . . . . I was not disobedient to the heavenly vision"

AN ADDRESS BY MR. R. K. GONDER, YOYANG, SHANSI

PAUL'S interview with the Lord of Glory was distinctly personal. On that day of his new birth he saw, not the blinding flash, but the Person; he heard not thunder, but the Voice, in a repetition of the great Commission as it applied to him. And herein lay the significance of the vision. Its objective was service.

But we do well to carefully note the distinction between the vision's objective and the vision itself. Paul was apparently and confessedly the human pattern for the Church, and we cannot think of him saying, as do many over busy Christians now-a-days, "The vision of the Church is a vision of service." No! the vision of the Church is the vision of the Lord, and service is our obedience. Otherwise we are occupied with our activities rather than with Him.

Li Pu Cheo, or "Elijah" as he is sometimes called, is the oldest member of our Yoyang church, and is a remarkable example of obedience to the heavenly vision. We trace his history from the time of his complete ignorance of the Gospel. His business was to dupe the public into buying plasters supposed to be possessed with wonderful curative powers, but in reality valueless, and even harmful. This was the method of their manufacture. Li, as often as his supply ran out, bought a new roll of coarse cotton cloth and a few pounds of lard. With this lard he mixed chimney soot, and having spread his preparation thinly over the cloth, he then cut it into small squares, the complete outfit for an extended trip.

The numerous fairs presented excellent opportunities for business. The people were like so many

silly fish. He would explain the excellent properties of his plasters and tell how for a few cash, running sores, lumps, bruises, headaches, etc., could speedily be healed. His winning personality got him many a sale and his profits were large.

But one day another kind of fisherman appeared. The Gospel was the bait and Li turned fish, bit, and was caught.

And, to him, conversion was a real experience. There was no haziness about his faith, nor hesitation about his service. He became a tireless preacher and a conscientious officer of the church. Even up to the present, (he is now eighty-three), both church members and outsiders say he is "hsin elih," i.e., straightforward. Simple, frugal, and liberal, he is an "ensample to the flock," and unlike most of his fellow Christians he will not cover up sins either in himself or others. Even thus have the "crooked" places in his character been made "straight," and all because he saw the vision and obeyed.

"But some were disobedient." During the revivals of recent date the Holy Spirit revealed many Christians to themselves, until in self-abhorrence they repented in dust and ashes. One such was Liu Yueh Kuei. He had been a member of the Church for years, and as "washer-boy" in a missionary's family, had had unique advantages, even for a time taking his turn as leader in the village services held in the district around Hungtung.

But circumstances required his return to the little home in Wanwankeo, and he had not been there very long before a quarrel with some neighbors over a piece of land began. Each party claimed it as theirs. Angry words ensued, and in revenge, Liu's enemies bound his father and carried him head downwards suspended from a pole.

This indignity to his father was worse than personal violence to himself could have been, and wild with passion Liu sought redress at the hands of the law. Being poor and without influence he requested his pastor's official card, which would surely gain for him the magistrate's attention. Of course his request could not be granted. The missionary dared not degrade to political uses his authority as a minister of the Church.

Failing help where he had expected it, Liu, embittered and blinded by resentment, even went so far as to seek membership with the Roman Catholics, whose policy it is to help in law suits. Strange to say, he was thwarted even here, and at last, beaten and crestfallen he gave up the contention, estranged from his God, his pastor, and his fellow Christians.

Time passed. Liu wandered far, and coming back was a long process.

LI PU CHEO, CALLED "ELIJAH"

A very interesting account of Li Pu Cheo's being "fed by ravens" is given in a booklet by Mrs. Howard Taylor, published by R. D. Smith, Los Angeles, Cal

Then occurred those wonderful and unforgettable revivals which shook the Shansi Churches as the tempest shakes the trees. We had just moved to Yoyang when the meetings there under Mr. Lutley and Mr. Wang began. All of us felt the intensity of spiritual power, but none more keenly than Liu. I can see him now, the hardness all gone from his weather-beaten face, while with bitter tears he made his self-accusations and besought forgiveness both of God and of those present whom he had wronged. His former pastor, toward whom he had for so long cherished hard feelings, was very much on his heart, and he determined to write him a letter of confession. So tender was his conscience that many little things which he omitted at first, he at a later meeting mentioned in detail. His was real agony for sin, but the refining fire found the dross, and all was burned away.

There was a certain finality about his experience which impressed us deeply. We could only feel that his heart was emptied of every evil thing, and the deep, quiet, radiant joy resulting gave us no surprise. "If we confess our sins He is faithful and just to forgive,"—and forgiveness is sweet. Thus the vision was his again, not only restored but a hundred times intensified. From that time forward "not disobedient" was his watchword. He acted as my guide in going over the district then new to me, and in many ways proved his humility and faithfulness. He was "instant in season" as we faced the crowds gathered to see the foreigner, and "out of season" as we sat in the semi-darkness of the chilly inns "preaching the word" to the twos and threes. People heard him with interest and he gave me much encouragement.

But perhaps his past would have too greatly handicapped his future. At any rate it was his Master's will, not that he should live it down, but that he should be separated altogether from it. No doubt also his earthly schooling was complete, and who can tell what wider usefulness awaited in the "land of far distances."

"Not disobedient!" O friends! we have had the vision, but let us admit it candidly, heartbrokenly, most of us have disobeyed. What means this awful coldness among the Christians at home, and the corresponding lack of spiritual power and results in heathendom? The vision is neglected and even forgotten. Soon, very soon, we shall see "the Lord of the harvest," no longer in vision, but face to face and eye to eye. Then, as our lives are weighed there will be but one standard for all our works, and infinite loss, to say nothing of intense humiliation will be ours, if from the white-light glory of His presence comes upon us the pronouncement, "Disobedient."

# Our Shanghai Letter

BY MR. JAMES STARK

You will have learned from the cablegrams appearing in the daily press of the recent revolt against the Central Government in China, and of the serious situation which has arisen out of it, especially in the Yangtze valley. The reports which reach us concerning the progress of events are somewhat conflicting; but it is generally conceded that in each engagement, thus far, the Government troops have repulsed their assailants. We are much in prayer that God will graciously grant His protection to all His servants during this time of conflict and unrest, and that He will so overrule all that is taking place that the interests of His work may not suffer.

The second Summer School for preachers in the northern and central part of Chekiang was held in Hangchow, the provincial capital, from July 8 to 17. One hundred and six men were present, representing at least eight Missions out of the ten working in the area above mentioned. The object of the School was to provide physical, intellectual and spiritual refreshment after the year's unceasing labor. Mr. Alexander Miller, whose time is largely given to conducting Bible Schools in the Ningpo and Taichow prefectures, represented the China Inland Mission on the teaching staff. So greatly was the instruction appreciated, that it has been decided to arrange for a repetition of the School next year.

Mr. D. J. Harding reports drought in the district of Kütsingfu, Yunnan, with threatened failure of crops. There are already many starving people, as work is difficult to obtain in the case of those who depend on agriculture for their living.

Mr. Trudinger informs us that at Yicheng, Shansi, rain fell on the 2nd July for the first time for over thirteen months. But it is too late to give hope of an autumn harvest.

Since the date of my last letter, two hundred and eighty-nine baptisms have been recorded, and many cheering reports concerning the progress of the work of the Mission have been received.

Mrs. Gordon Harding, writing from Tsinchowfu in far off Kansu, mentions that the attendances at the classes for women in the city are now better than they have ever been since she went there. She refers to one woman, about thirty years of age, the daughter of one of the Christians in the country, who has learned to read since she heard the Gospel two years ago. This woman is a bright Christian living in a heathen home, where her husband and all the members of his family, save one, are opposed to the Gospel. There she is seeking to bring up her children in the nurture and admonition of the Lord. Her husband's people will not have the missionaries visit her in her own home; but whenever she has an opportunity of staying with her sister in Tsinchow, she asks the foreign ladies over in order that she may have their fellowship. She is at present not even allowed to attend the meetings and has her books torn up, if she ventures to take them to some homes connected with the family. She has been greatly exercised ever since the visit of Mr. Lutley and Mr. Wang, one or two of whose meetings she was able to attend. Mr. Wang at that time had used the text, "Except a corn of wheat fall into the ground and die, it abideth alone," and had urged that the reason why so many Christians stood alone in their families was because of their unwillingness to die. Ever since she has been searching her own heart and life, and pleading with the Lord that she might fulfil the conditions necessary to having her whole family brought into the light of the Gospel.

Mr. Sorensen, writing from Tatsienlu, on the Tibetan frontier, reports the death of Mr. Yi, the honored and beloved elder of the Church. He was the first man to be baptized in this place, and in his prosperous days in-

MR. J. H. GOBY.

Mr. Goby was accepted for China in July, and sailed from Victoria September 9th.

sisted on his employees, eight or ten men, attending the Sunday services. He took an active part in the building of the chapel, and in many ways showed himself worthy of the office he held for years. At his funeral service, the chapel was crowded with people, both Chinese and Tibetans. Hymns were sung and addresses given in the two languages to a very attentive audience.

The following extract from a letter recently received from Mr. R. B. Porter of Kwangan, Szechwan, will, I feel sure, be read with more than ordinary interest, illustrating as it does the power of God's Word apart from human agency to illumine men's minds. Mr. Porter writes:—

"Last year a gentleman named Wang received some Gospel portions and tracts from our doorkeeper. Mr. Wang is a scholar, a school teacher; he read the books and became interested in the life of our Lord on earth. As he continued to read, his faith in the Lord Jesus Christ became manifest to his family and friends. He became most interested in the miracles and power of our Lord Jesus Christ, and also in the power of faith in the name of Jesus. He quietly went on until his whole family were one with him in believing the Gospel. His father and mother, grandmother, and three brothers, with their wives and children, have all decided to follow the Christian doctrine. They have put away all idols from their homes. This man, Mr. Wang, is now leading Christian services in the home, which is fifty *li* from Kwangan. He has not only influenced his own family, but members of several other families around his home. He wrote two letters to me, asking if we could do something for them; so at the earliest convenient time we went and saw them. It rejoiced our hearts to see the bright face of this man. We had prayer with him and his family, and he prayed a most intelligent and spiritually developed prayer. Truly he has been taught by the Holy Spirit. Every Lord's Day he has his school boys and his family gathered together for a service. Will you kindly pray for this family."

Mr. Macleod has sent an interesting account of the opening of a chapel at Gyiao-deo-wu, in the Hsien of Ninghai, Chekiang. Mr. Macleod writes:—

"It proved a splendid opportunity for preaching the Gospel to interested hearers. During the Lord's Day, three or four meetings were going on simultaneously. We were well prepared for that; for although we had to set aside our own programme, yet we had so many Christians from other centres present that there was no lack of preachers. Sunday evening, and the following three days were given to a Bible School for the Christians, which had been longed for and was now appreciated. Mr. Alexander Miller's box was hid on the Monday, the day some of us had to return, lest he should leave too, and thus deprive them of the Bible School. It was only when they were assured that he would stay with them for other two days, that the box was forthcoming from its secure hiding place."

Whilst a very large number of the letters received since I last wrote to you report progress and encouragement in the work, a few have caused sorrow and disappointment. One refers to dissension in the Church; another, to spiritual declension in the lives of converts, and a third to gross sin on the part of two Church members. In giving thanks to God for all the evidence of His presence and working in our midst, I am sure you will not forget to pray for those who have brought reproach on the cause of Christ.

# Editorial Notes

FRIENDS in the United States, who desire to send small packages to our missionaries in China, will find it to their advantage to make use of the parcel-post. It is possible now to send packages of eleven pounds in weight to Shanghai, at the rate of twelve cents a pound. If this is done, however, they should be addressed to the missionary, in care of the China Inland Mission, at Shanghai, so that the Mission may add the necessary Chinese postage and arrange for forwarding the package into the interior. It is to be noted that the extra interior postage will be charged to the missionary, and hence the sender, if he desires to pay the whole postal expense, will need to communicate with the missionary concerning the matter.

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Mr. Walter B. Sloan has been richly blessed of God in his labors in Australia and New Zealand, and this has been a cheer and an encouragement to Mr. Southey, Mr. Todd, and the other leaders in the work of the Mission in Australasia. The service of Mr. Sloan in those parts, however, is now at an end, and, he has left, at Mr. Hoste's invitation, for another visit in China. We ask that our brother may continually be remembered in prayer, to the end that he may be kept by God in all his journeyings and that he may be greatly used by Him wherever he is.

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For some time past, Mr. Neale—our Secretary at Germantown—has been in poor health, and it has often been a question as to whether he should continue in his official position and service. His work, in the nature of the case, has been heavy and confining, and we have felt that it would be greatly to his advantage if he could have relief and change. Such a course has lately become possible, and we have now arranged for our brother to retire from his position and to take a prolonged rest. May we announce, therefore, that Mr. and Mrs. Neale will proceed in October to Ventnor, N.J. We hope that this provision will re-establish Mr. Neale's health, and will make possible, at a later time, a more active life and service. Though Mr. Neale will no longer act as the Philadelphia Secretary, he and his wife will remain members of the Mission and will continue in close connection with it. We bespeak earnest prayer for them and their children, and also as earnest praise. May our Father recompense them for all they have been and done; and may He continue to bless and use them.

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The retirement of Mr. Neale from the work in Philadelphia, has made it necessary to provide otherwise for that work. We have been led thus, to ask Mr. and Mrs. Wm. Y. King to leave Toronto, where they have labored for about three years, and to take up residence at Germantown. Our friends have generously accepted this invitation, and they will begin their service at the eastern center about the middle of September. Mr. King will act from that time on as the Philadelphia Secretary-Treasurer. Besides this, Mr. and Mrs. King will reside in the Germantown Home, Mr. and Mrs. Frost moving out that they may move in. It is to be observed, therefore, that personal letters to Mr. and Mrs. King should be addressed hereafter to 235 School Lane, Germantown, and that the general Mission correspondence intended for the Philadelphia center should be addressed to Mr. King, at 66 W. Chelten Ave., Germantown.

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In view of the removal of Mr. King from Toronto, it has become necessary to fill the position of Toronto Treasurer which is thus vacated. May we advise our friends that this has been done by the appointment to that position of Mr. Frederic F. Helmer, who should be addressed hereafter by correspondents having to do with the finances of the Mission at the Toronto center. Mr. and Mrs. Frederic Helmer are moving into the Mission Home to assist their father, Mr. J. S. Helmer, in caring for the Home residents and visitors. It is to be noted that Mr. J. S. Helmer will continue to act as the Toronto Secretary, and that letters intended for his department of the work should be addressed as formerly to him.

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We regret to announce the death of Mrs. Nellie Van Lear Webb, a former member of the Mission. Mrs. Webb joined the Mission in 1894, and finally went to work in the west of China. While there the needs of the aboriginal tribes were laid upon her heart, and she gave herself to service for those people, she being the first lady worker to take up permanent residence and work in their midst. While there and thus engaged she was married to Mr. F. B. Webb, who was also a member of the Mission. Finally, on account of poor health, Mr. and Mrs. Webb had to return to the home land, where Mr. Webb studied and practiced medicine, settling at Roanoke, Virginia. Later, the older of the two children died, and some years later Dr. Webb passed away. Now the beloved mother has gone to her heavenly home and eternal reward. Prayer is asked for her mother, sister, and son.

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"It is a night to be much observed unto the Lord." (Exodus 12: 42). There are times which ought never to be forgotten. We may be puritans and may have decided objection to church calendars and to set days of worship. But even then, it will be well for our souls if we make note of certain times and seasons and keep them in constant remembrance. For there are days which mean much to God, and which for this reason ought to mean much to us. For instance, that was a wonderful day when we were converted, for in that hour there was joy in the presence of the angels, that is, in the heart of God. Let us never forget it then, and as often as the day comes around let us steal away and give God thanks for His mercy toward us. Then that was a wonderful day when we openly confessed our faith in Christ, when we were consecrated to God, when we began to work for Him, when we first led a soul to Him, when—. But there are too many such times in the godly life to enumerate them. So let us make, at least, a mental calendar and keep it sacredly. That is what God told Israel to do, saying: "It is a night to be much observed unto the Lord;" or, literally, "a night of watchings." In other words, God asks us to keep awake to such seasons; for it will be thus that we shall keep praising Him.

# CHINA'S MILLIONS

TORONTO, OCTOBER, 1913

## Early Rising

### A Duty and a Blessing

BY THE LATE MR. GEORGE MULLER

DURING my stay at Plymouth, I was stirred up afresh to early rising, a blessing, the results of which I have not lost since. That which led me to it was the example of the brother in whose house I was staying, and a remark which he made in speaking on the sacrifices in Leviticus, "That as not the refuse of animals was to be offered up, *so the best part of our time* should be especially given to communion with the Lord." I had been, on the whole, rather an early riser during former years. But since the nerves of my head had been so weak, I thought that, as the day was long enough for my strength, it would be best for me not to rise early, in order that thus the nerves of my head might have the longer quiet. On this account I rose only between six and seven, and sometimes after seven. For the same reason also I brought myself *purposely* into the habit of sleeping a quarter of an hour, or half an hour, after dinner: as I thought I found benefit from it, in quieting the nerves of my head. In this way, however, my soul had suffered more or less every day, and sometimes considerably, as now and then unavoidable work came upon me before I had had sufficient time for prayer and reading the Word.

After I had heard the remark to which I have alluded, I determined that, whatever my body might suffer, I would no longer let the most precious part of the day pass away while I was in bed. By the grace of God I was enabled to begin the very next day to rise earlier, and have continued to rise early since that time. I allow myself now about seven hours' sleep, which, though I am far from being strong, and have much to tire me mentally, I find is quite sufficient to refresh me. In addition to this I gave up the sleeping after dinner. The result has been that I have thus been able to procure long and precious seasons for prayer and meditation before breakfast; and as to my body, and the state of the nervous system in particular, I have been *much better* since. Indeed, I believe that the very worst thing I could have done for my weak nerves was to have lain an hour or more longer in bed than I used to do before my illness; for it was the very way to keep them weak. As this may fall into the hands of some children of God who are not in the

AN EARLY MORNING SCENE THIRTY MILES EAST OF BHAMO ON THE ROAD TO TENGYUEH, YUNNAN.

habit of rising early, I make a few more remarks: I. It might be asked, how much time shall I allow myself for rest? The answer is, that no rule of universal application can be given. From what I can learn, it is the opinion of medical persons that men in health do not require more than between six and seven hours' sleep, and women no more than between seven and eight hours; so that it would be rather *an exception* for a man to require more than seven and a woman more than eight hours. But my decided advice, at the same time, is, that children of God would be careful not to allow themselves *too little* sleep, as there are few men who can do with less than six hours' sleep, and yet be well in body and mind, and few women who can do with less than seven hours. Certain it is that for a long time, as a young man, before I went to the University, I went to bed regularly at ten and rose at four, studied hard, and was in good health; and certain also, that since I have allowed myself only about seven hours, from the time of my visit at Plymouth in October, 1839, I have been much better in body, and in my nerves in particular, than when I was eight or eight hours and a half in bed.

THE LATE DOCTOR Y. S. LEE.

Through communion with God, Dr. Lee was given to know the secret and mind of the Lord to a very marked degree. This resulted in a most definite ministry, not only to believers among his own people, but to many missionaries as well. "He being dead yet speaketh."

*Photograph by Mr. W. G. Bobby*

II. If it be asked, But why should I rise early? The reply is, "To remain too long in bed" is:

1. *Waste of time*, which is unbecoming a saint, who is bought by the precious Blood of Jesus, with his *time* and all he has, to be used for the Lord. If we sleep more than is needful for the refreshment of the body, it is wasting the time with which the Lord has intrusted us as a talent, to be used for His glory, for our own benefit, and the benefit of the saints and the unbelievers around us.

2. To remain too long in bed *injures the body*. Just as when we take too much food, we are injured thereby, so is it regarding sleep. Medical persons would readily allow that the lying longer in bed than is needful for the strengthening of the body does *weaken* it.

3. *It injures the soul*. The lying too long in bed not merely keeps us from giving the most precious part of the day to prayer and meditation, but this sloth leads also to *many other evils*. Any one need but make the experiment of spending one, two, or three hours in prayer and meditation before breakfast, either in his room, or with his Bible in his hands in the fields, and he will soon find out the beneficial effect which early rising has upon the outward and inward man. I beseech all my brethren and sisters into whose hands this may fall, and who are not in the habit of rising early, to make the trial, and they will praise the Lord for having done so.

III. It may lastly be said, But how shall I set about rising early? My advice is:

1. Commence at once, delay it not. To-morrow begin to rise.

2. But do not depend upon your own strength. This may be the reason why before this you may have begun to rise early, but have given it up. As surely as you depend upon your own strength in this matter, it will come to nothing. In every good work we depend upon the Lord, and in this thing we shall feel *especially* how weak we are. If any one rises, that he may give the time which he takes from sleep to prayer and meditation, let him be sure that Satan will try to put obstacles into the way.

3. Do trust in the Lord for help. You will honor Him if you *expect* help from Him in this matter. Give yourself to prayer for help, expect help, and you will have it.

4. Use, however, in addition to this, the following means: (a) Go early to bed. If you stay up late, you cannot rise early. Let no society and no pressure of engagements keep you from going *habitually* early to bed. If you fail in this, you neither can nor ought to get up early, as your body requires rest. Keep also particularly in mind, that neither for the body nor soul is it the same thing whether you go to bed *late* and rise *late*, or whether you go to bed *early* and rise *early*. Even medical persons will tell you how injurious it is to sit up late, and to spend the morning hours in bed: but how much more important still is it to retire early and to rise early, in order to *make sure of time for prayer and meditation before the business of the day commences*, and to devote to those exercises that part of our time when the mind and the body are *most fresh*, in order thus to obtain spiritual strength for the conflict, the trials, and the work of the day. (b) Let some one call you, if possible, at the time which you have determined before God that you will rise; or procure, what is still better, an alarm clock, by which you may regulate almost to a minute the time when you wish to rise. Though I have very many times been awakened by the Lord, in answer to prayer, almost to the minute when I desired to rise; yet I thought it well to procure an alarm to assist me in my purpose of rising early; not indeed as if it could give the least help, without the Lord's blessing, for I should remain in bed notwithstanding the noise of the alarm, were He not to give me grace to rise; but simply looking upon it as a means. (c) Rise at once when you are awake. Remain not a minute longer in bed, else you are likely to fall asleep. (d) Be not discouraged by feeling drowsy and tired in consequence of your rising early. This will soon wear off. You will, after a few days, feel yourself stronger and fresher than when you used to lie an hour or two longer than you needed. (e) Allow yourself always the same hours for sleep. Make no change except sickness oblige you.

# Among the Tribes of Hunan

FROM ENGLISH EDITION OF "CHINA'S MILLIONS"

*Extracts from Consul Archibald Rose's Official Report on his journey in Hunan. (China No. 2, 1913). Consul Rose's route lay through the country inhabited by the Yao and Miao tribes. Missionary work among these people has not been allowed by the Consular Authorities in the past. Consul Rose's report of their friendly attitude should help to remove this official prohibition.*

UNDER instructions from His Majesty's Minister I have traveled for forty days in Hunan with a view to obtaining evidence of the diminution of poppy cultivation in the province under the terms of Article 4 of the Opium Agreement of 1911. The period during which the poppy plant is recognizable is of such short duration that one officer could not have covered the area under examination within the time, and Mr. Louis King, with two Chinese representatives, undertook the examination of the eastern belt of the province between the Hsiang River and the Kiangsi border. My own route followed the southern and western frontiers, and, although it was impossible to visit every producing centre in a province equal in extent to England and Wales, in one season, the two parties covered an extensive and representative area. Sir Somerville Head, third Secretary to His Majesty's Legation at Peking, accompanied me as far as Paoching, whence he returned to Changsha by the Tze River route, and Mr. C. M. Tippetts, of the twenty-fourth Regiment, was with me throughout the journey, as were also the two Chinese delegates appointed by the Wai-chiao Pu in Peking and by the Governor of Hunan.

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The party cannot claim to have made an exhaustive investigation of every district, but I think it may fairly be claimed that the examination has been as inclusive as was possible during the maturity of the crops, and that reliable information has been obtained as to the present cultivation and trade in opium throughout the entire province.

The rich agricultural districts in the centre of the province have been free of opium for several years, and there is nothing of importance to report as to conditions between Changsha and Paoching. Mr. King's route lay through a populous, regularly-administered area, in which precise information was obtainable, and he is able to report the eastern district entirely free of poppy cultivation. Sir Somerville Head also states that no poppy was growing along the valley of the Tze River between Paoching and Changsha.

The route which I followed passed through the country known as the Caves of the Yaos and the Confines of the Miaos, where there are no large towns, and where the country is thinly populated and loosely administered by the Chinese. It is only possible, therefore, to outline the impression conveyed to my mind by personal observations of the conditions. I saw no poppy, and I believe that the crops have now been entirely destroyed in the area through which I passed.

During the spring of the present year it was claimed by the provincial authorities of Hunan that the cultivation and import of native opium had been effectively suppressed, and that the province was therefore entitled to be placed on the Prohibition List for Indian Opium, under the terms of Article Three of the Agreement of 1911. The Central Government evidently attached the greatest importance to the production of the necessary evidence in support of their claim, and, on the departure of the party of investigation from Peking, the Governor was directed to have every plant destroyed before there was any possibility of its discovery. . . . We had sufficient evidence that these instructions had been literally obeyed.

The number of executions in the eastern area appears to have been insignificant. The campaign in the south-west also was carried out without loss of life, partly owing to the fact that it was entrusted to an opium delegate of unusual capability and tact, and partly to the fact that the people, and especially the Yao tribesmen, are spiritless and poor.

Along the western border, however, conditions were very different. The Miaos and the half-bred Chinese are a fine race, full of character and independence, and strong and prosperous in spite of the fact that their homes are confined to the mountain country. They have grown opium for many years, and found it a most valuable asset. Nothing but actual force could possibly have cleared their districts.

The authorities themselves claimed that two hundred farmers had lost their lives in the Chienchou prefecture alone in the attempt to defend their crops from destruction, and we had independent news of skirmishes and loss of life in almost every district along the Kweichow border.

Whilst the severity of the treatment meted out to offenders is regrettable, there seems little doubt that milder measures would have failed to accomplish the desired end. The sudden and sweeping character of the repressive campaign must be accepted as proof of the determination of the Hunan authorities to justify their claim to a place on the free list.

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The Miaos gave no sign of the unfriendliness against which we had been so gravely warned by the officials. They are an unusually fine race of men and women, of good physique and with pleasant, open faces. They retain their own language and customs, and their tribal ornaments, but their dress differs little from that of the Chinese. They are the most prosperous and the most civilized of the tribesmen whom I have met in China, and although they give constant trouble to the Chinese, and resent their interference and their attempts at administration, it was evident that they were well disposed toward us as foreigners. Their villages are built in commanding positions on the very crests of the hills, and they are picturesque, well built, and defiant, in striking contrast to the hidden villages of the tribesmen further west. A line of forts and blockhouses has been built

FAMILY GROUP TAKEN WHEN VISITING AMONG THE TRIBES PEOPLE.
*Photograph by Mr. C. G. Goreman*

FLOWERY LISU GIRLS.
This shows their style of dress.

FIVE MIAO MEN AND TWO WOMEN.
*Photograph by Dr. W. T. Clark*

by the Chinese to command the roads and to keep open communications, and they are now endeavoring to secure moral hold over the tribesmen by founding a regiment of them, in which the men have insisted on the appointment of Miao officers.

There is a tendency for the Chinese to intermarry with Miao women, and, as is generally the case in union between the Chinese and a cognate race, the children are particularly fine specimens both physically and mentally. I imagine that Hunan owes much of its prosperity and individuality to the Miao blood which is evidently the aboriginal stock of the country.

The greater part of Southern and Western Hunan consists of a plateau of about one thousand five hundred feet, broken by mountain peaks of great grandeur and beauty. Forests of pine and fir cover the mountain sides, the passes are from three thousand to five thousand feet in height, and at this season of the year the country is intersected by countless torrents, bordered by a wealth of flowers, with rhododendrons, azaleas, and many flowering shrubs. For only two days were we free of rain, which fell almost incessantly, making the steep tracks difficult and dangerous. In spite of constant fever, arising no doubt from the continual damp and the exhausting marches, the porters and soldiers were willing and good-tempered, and the Hunanese are a fine, sturdy race with whom it is a pleasure to travel. The mountain roads link up a line of scattered villages surrounded by fields of rice, wheat, rape, buckwheat, and hemp. The villages have an architectural beauty which never ceases to astonish one in these remote and thinly-peopled regions. The timbered farm-houses, the graceful bridges, and fine ancestral halls in their setting of golden rape flowers against dark rocks and pines, show a skill in construction and an artistic perception amongst these farmers of Hunan which marks them with an individuality all their own. Farmers by tradition and inheritance, they have given to China a line of scholars, engineers, administrators, and Empire builders of whom they are justly proud. Their fierce resistance to any foreign encroachment on their province and their rights has created an impression of an anti-foreign sentiment among the people. In the course of our tour, however, we were welcomed every evening by the representative men of the villages, and they seemed to me friendly, interested, and intelligent, with a directness of mind and expression which is unusual among the Chinese.

The evidence of independent travelers tends to show that opium has not been produced near the towns or along the main roads of Hunan for several years past, but official proclamations and the provincial press have admitted the failure of the authorities to clear these outlying villages where transport is difficult, and a light, easily-carried commodity such as opium, is the most profitable crop which can be produced. The Hunanese farmer, moreover, is an independent and vigorous personality, and it was evident to us that he would make a definite struggle against official interference unless it was backed up by overwhelming force. The campaign against the poppy has been well organized and effective; a line of garrisons has been stretched along the whole of the southern and western borders; groups of five families have been bound together for preventive purposes with a bond of mutual responsibility under heavy penalties; the teachers in the Government schools now existing in every rural community have been charged with opium-intelligence work as part of their official duties; and numbers of deputies have scoured the country offering rewards for every poppy plant produced by informers. In the Paoching district five dollars a root was offered last season, and the fact that the reward was never claimed appeared to prove the prefecture free of poppy. In Kweiyanghsien the reward had to be reduced to one cash a plant owing to the numbers brought in, but even here a careful examination by Mr. King failed to reveal any crops at harvest time this year.

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As to the use of opium, it was difficult to obtain precise information, for we were accompanied by large escorts, which were inclined to hamper our free intercourse with the people. Many of the local soldiers, however, had taken part in the preventive campaigns, and their personal experiences proved an interesting commentary on the accounts of the officials. A number of smokers, both men and women, have undoubtedly been executed in different parts of the province, but I could obtain no exact information as to the numbers of victims in the western area, and I think that the campaign in that part of the province has been conducted on broad lines rather than against

individuals, and that it has been mainly concerned with the destruction of the crops.

The Republican officials are generally young men who have been educated in Japan, and few, if any, of them indulge in opium smoking. The soldiers also appear to be quite free from the habit, and in their case the beneficial results of freedom from the drug are beyond all question. In some of the larger centres, notably in Hungchiang and Shenchoufu, large numbers of the people have the opium complexion, but we were unable to obtain any direct evidence of smoking or of the use of opium pills, and the penetrating smell of the drug, once so common in the inns and on the boats, was entirely absent. Opium pills could not be bought by our party in any of the towns or villages through which we passed, nor could they obtain opium.

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I visited the towns of Hungchiang, on the Yuan River, which was formerly the great market for Kweichow opium, and which has grown into a busy and prosperous centre on this trade alone, the *likin* on native opium amounting to as much as fifteen million taels a year when the trade was at its zenith. The people are now reduced to poverty, and the town already bears evidence of decline, which appears to show that the trade has really suffered a fatal blow. A small quantity is still smuggled in by the small roads in the Yuanchow district and distributed from Hungchiang with the greatest precaution, but the most liberal estimate places the amount annually introduced at about one-tenth of that originally dealt with.

GROUP OF MIAO MEN.
*Photograph by Mr. S. Pollard*

It will be extremely difficult to eliminate the trade in, and the consumption of, opium from centres such as this, and the slightest relaxation of official measures will probably lead to the recrudescence of a trade in which officials, farmers, merchants, and people have so great a stake.

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To sum up the results of the tour, we have conducted a searching examination of the provinces of Hunan, and we have neither seen any poppy nor obtained any evidence of cultivation. The campaign of destruction has evidently been carried over several years, and although a certain amount was sown this year in the remoter districts, in the mountains and tribal country, I am of opinion that little, if any, remains, and that the heroic measures of the last few months have been successful. A certain amount of smuggling from the neighboring provinces still continues, but it is inconsiderable and decreasing. A certain number of people still use the drug, but the high prices and the severe punishments meted out to smokers have had far-reaching results.

Hunan is in a favorable position for the elimination of the drug, in that it is fertile and prosperous, other crops being economically possible in most of the country, though the mountain districts will suffer considerable loss from the campaign. The agricultural and mineral wealth of the province is so marked, however, and the water transport is generally so good, that the province will be better able than many of the other provinces to tide over any loss in connection with the opium trade, should the present policy continue. At the same time, the high prices of the drug now prevailing, and the demand which still exists, will form a great temptation to producers, and the least slackening of the repressive measures may lead to an immediate recrudescence of cultivation.

The student-class in the big towns of Hunan are reported to be really desirous of eliminating the drug, and they have expressed their opinions through the medium of the Press. The bulk of the people, however, are frankly interested in it, either as producers, consumers, or tax-collectors, and they constantly expressed the opinion that the drug could never be entirely abolished. A member of the gentry, the most powerful element in the province, remarked one day that the question at issue was surely that of Indian opium, not of opium pure and simple, and I have little doubt that he expressed the general opinion of the people of Hunan. Whatever may be their motive, however, there is definite evidence for the moment of a sincere desire on the part of the Government to free the province from the cultivation of the poppy, and, after an experience of the opium question in several other provinces, I am able to report that Hunan has dealt with the problem with unexpected thoroughness and success.

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"God cannot, will not, does not, bless those who are living in disobedience. But only set out in the path of obedience, and at once, before one stone is laid upon another, God is eager, as it were, to pour out His blessing. 'From this day will I bless you.'" —*J. Hudson Taylor.*

# Work Among Aborigines in the Tengyueh District

BY MR. J. O. FRASER, TENGYUEH, YUNNAN

SHANS AND KACHINS ON THE TENGYUEH, BHAMO ROAD.
*Photograph by Dr. W. T. Clark*

THE province of Yunnan, like parts of Kweichow and Szechwan, is characterized by the large numbers of aboriginal tribes by which it is peopled as well as the Chinese. They are of a distinctly non-Chinese origin, having their own languages, dress and customs, and live chiefly on the mountains, whilst the Chinese occupy the plains. Such are the Miao, Lisu, Lolo, Laka, Nesu, Shan, Puman, Langsu, Kachin and numerous others; indeed, so multifarious are these aboriginal tribes, so different their dialects, so scattered and intermingled, and moreover so little known hitherto by the outside world, that it has been said by a competent authority that there has probably never been anything written about them that does not contain a certain amount of error.

Readers of China's Millions will be familiar with accounts of work among the Miao in the Anshunfu district of Kweichow, also amongst the Miao, Lisu, and other tribes in the east of this Province in the vicinity of Chaotong and Wutingchow. But it may be news to some to hear that nothing but a mere beginning has been made in the evangelization of the aborigines of Western China. A glance at Major Davies' map of Yunnan (to speak of this province only) will reveal the fact that there is scarcely a district where the tribespeople are not to be found: and the fact that they are for the most part accessible and inclined to be friendly, being moreover simple, animistic people among whom the Gospel finds a ready reception, makes it seem a crying shame that the vast majority of them have not yet been evangelized. Indeed, one wonders whenever they *will* be evangelized unless the Church of Christ awakes to her duty in the matter. The large southern section of this province contains hundreds of thousands of these people who are sitting in as dense a darkness as enwrapped them in the days of Marco Polo.

The district of Tengyueh contains three principal races: the Shan, the Kachin and the Lisu. The Shan are rather different from the other tribes in that they inhabit the plains in low altitudes (never the mountains); they also have their own officials and yamens, subject to the Chinese, and their own literature. They are very numerous indeed, and reach right down into Burma and Laos, in which two countries there is mission work done among them, the whole Bible having been translated into their language. But in China they are practically untouched by missionary effort of any kind.

The Kachins, or "wild men" as the Chinese call them, are found in districts near the China-Burma frontier, and in considerable numbers in Burma proper. It is to be feared that they somewhat justify their Chinese appellation. They have always been noted for their propensities for murder and pillage, and it was a band of Kachins (though at the instigation of the Chinese authorities) who murdered Consul Margary on the frontier near Tengyueh in 1875. In Burma there is a prosperous work being carried on among them at Namhkam, Bhamo, and Myitkyina, by our brethren of the American Baptist Foreign Missionary Society. They have the Scriptures in their language, a hymn book, primer, and a large Kachin-English dictionary. Many hundreds of them have been converted. In race they seem not altogether unlike the Karens of Lower Burma, among whom such a marvelous work of grace has been wrought during the last fifty or sixty years.

TWO MEN OF THE LISU TRIBE, NORTH OF TENGYUEH.
*Photograph by Mr. C. G. Gowman*

The Lisu are mountain

dwellers like the Kachins. They are apparently found sporadically right across the Province from the Wutingchow district to and beyond the frontier of Burma, where they are called the "Yawyin." Classification of these races is exceedingly difficult, and there would seem to be subdivisions among people who claim the same racial name. In our district we have two very distinct families of them: The Flowery and the Black Lisu. The former are somewhat more civilized than the latter, and it is with these Flowery Lisu, several hundreds of whom live in a cluster of villages within about eighteen English miles of our station, that we have had to do. The Black Lisu are at home in the wild valley of the Salween. In that beautiful but well-nigh inaccessible region, above latitude 26 degrees, they are to be found in considerable numbers with their crossbows, their poisoned arrows, their savagery and their dirt. A most interesting account of a journey among them, taken by the late H. B. M. Consul Litton, was read before the Royal Geographical Society in 1906.

FLOWERY LISU WOMEN, NEAR TENGYUEH.

We have had the Flowery Lisu on our hearts and in our prayers for now over three years. Friends at home have been joining us in prayer for them also. Our aim has been to reach those nearest to us first—the great advantage of this plan being that those near to us can be evangelized through the medium of Chinese. Three years ago, in May, God opened up our way for a short visit to them, at the little village called the Trinket Mountain. They were somewhat timid, but listened well to the Gospel, and though we have not been able to visit them since, they still remember a little of what they heard. One thing especially appealed to them. Whilst there I told them of the second coming of our Lord and the blessedness of His millennial reign, bringing peace, prosperity and happiness to all mankind. This is splendid!—they think. They *will* get fine crops of buckwheat when that time comes.

In January of this year, Mr. Gowman and I got an opportunity for another visit to these Lisu, but in a different place. This was a mountain valley called Six Family Hollow, where now only one Lisu family lives. The occasion was a wedding to which we had been invited. Including guests and helpers, there were perhaps seventy or eighty people there in all. It was interesting—very much so. The wedding ceremonies, the picturesque costumes, the dancing, the weird singing kept up until daybreak for three consecutive nights (some of which, they told us, was about their ancient tradition of the deluge and the origin of their race), the simplicity and sociability of the people—to say nothing of the delightful mountain scenery—made it an experience which many people at home would give much to go through. But we soon found that a Lisu wedding was scarcely a golden opportunity for gospel preaching. Most of them were busy, and those that were not busy were half drunk—we made it our business, accordingly, to get on good terms with as many people as possible, and to preach to the family alone before and after the wedding. It was this which encouraged and pleased us most. They were interested from the first. It seemed as if God had been preparing their hearts. We taught them a couple of hymns and also how to pray. by the time we left, they were saying they wanted to be Christians.

I have now (March) just returned from a further visit of five days to the Lisu at a village called the Valley of Ease, quite near Six Family Hollow. The response to my preaching was most encouraging. Two evenings during the week there was a large room full of listening people. The singing appealed to them most. Many of them learn a hymn or two, others learn a few characters from some Chinese books I had with me. While sitting around their smoky fires I had many informal conversations about the teaching which I had given them. They showed a readiness to hear and accept the Gospel message which I have never experienced anywhere among the Chinese. One old but intelligent man—the Lisu headman of the village—had two long talks with me about it all. After the second, he went home and tore down his door gods.

Before coming home, I went down to the Six Family Hollow for a night. No door gods nor incense bowl were to be seen in the home, but the two hymn sheets we had given them were pasted up in a conspicuous position, as well as two Christian calendars. After living in a district where every home is heathen, it was a delightful feeling to come upon a place which really looked almost like a Christian home. A little story of faith is connected with their incense bowl. One evening, not long after our first visit to them, the old father suggested to the other members of the family that now they were Christians they might as well take down the incense bowl, as

they had no use for it. They did this. But that night an unaccountable pain in the back came upon him, which grew worse and worse until at midnight the whole family got up to see what could be done. Then someone suggested that they should pray about it, so they stood up together and prayed to God to help them. From that moment the pain began to leave him, until by morning he was all right again. This has no doubt done much to strengthen their faith. The family includes father and mother, and three sons with their families. Every morning and evening they have family prayers. As the responsible members of the family seem to have made up their minds to turn to the Lord, we are hoping and earnestly praying that this family may prove to be the first fruits of the Gospel among the aborigines in this district.

A TOWER IN THE CENTRE OF TENGYUEH CITY.
Looking through the tower you can see the north gate of the city.
*Photograph by Dr. W. T. Clark*

The great and only objection I ever heard them raise against the Gospel is their fear lest the evil spirits should come and "bite" them. They seem to think it a hazardous experiment to give up offering to these spirits, and ask us if it is really safe to do so. They are not idolaters, and the few superstitions they have learned from the Chinese do not enter very deeply into them, but they are one and all held in bondage through the fear of evil spirits. Even though in abject poverty, they will offer pigs, fowls and other things to appease these spirits when they believe they are causing sickness, etc., among them. I never attempt to argue with them about this, but continually insist that all power has been given unto our risen Lord, and that none can harm when He is near to protect. This appeals to them well enough, but the majority of them want to see it all put into practice before they dare venture on it themselves.

One thing which has pleased me as much as anything is that the Chinese headman at the Valley of Ease shows a decided interest in the Gospel. He spent most of his spare time when I was there reading the Gospel of Mark with me. With this solitary exception, however, the Chinese, who in some of the villages live side by side with the Lisu, are unmoved, or even openly opposed. One Lisu said to me confidentially: "You will find it much easier preaching in villages where there are no Chinese." Another said: "You have been preaching to the Chinese down in Tengyueh for about five years, and have only a mere handful of Christians. If you had spent the same time up here amongst us Lisu, we should have been all Christians by now!"

Only we who are out here and in the work know how cautiously it is necessary to regard outward appearances, whether with Lisu or Chinese. But we cannot help thinking that everything points to the sincerity of these Lisu, and our Chinese down here believe in them. We are hoping from now (D.V.) to pay regular monthly visits to them.

All this is written with a purpose. It is to ask all readers of China's Millions who are interested in aboriginal work, to join us in definite prayer; first, that these whom we would fain believe to be "babes in Christ" may be filled with all joy and peace in believing; second, that those who are now halting between two opinions may be delivered from their fear of evil spirits and turn to the Lord; third, that the work of grace may spread far and wide among the Lisu and all the other aboriginal tribes in this large district.

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**The aboriginal tribes** of China to whom special attention is given in this number, are found mainly in the southwest provinces, Kweichow and Yunnan (see map inside front cover). These people have been peculiarly receptive to the preaching of Christ. As quoted in the Mission's Annual Report, from Anshunfu, "The outstanding feature of the year's work was the mass movements toward the Gospel among the Red-turbaned Miao. That movement has received somewhat of a check owing to lawlessness and robbery, and the preachers moved about with much difficulty, and at great risk of being robbed or murdered. The landlords also persecuted and oppressed the people, but notwithstanding large numbers were pressing into the Kingdom."

The C. I. M., with six stations, thirty-three outstations, twenty-seven missionaries and two hundred and seventy-five native helpers (two hundred and fifteen being unpaid) is still the only Protestant society at work in the Province of Kweichow, the population of which is equal to that of Korea.

# The Black Miao Aborigines of China

BY REV. ROBERT POWELL

*The following article from the pen of one of our Missionaries is taken from "The Bible in the World," and is prefaced by an interesting paragraph from the editor of that paper, in which he writes:—"The Black Miao are one of the numerous aboriginal tribes living in the south-west of China. Our Society has already published Gospels translated into three of the languages current among them—namely Hwa Miao, Lisu, and Laka. A fourth tribe, the Kopu, will soon have a Gospel in its own tongue—as will be seen from the article which we publish elsewhere entitled "Three New Languages." Many of these aborigines have become Christians of late. The writer of this article sold about 3,000 copies of the Scriptures last year."*

*AMONG the "Sprouts."* When I asked the Black Miao where they came from, they told me they were the "Sprouts," and so their name indicates; sprouting from the ground conveys the idea of aboriginal. The name they give to the Chinese is "Guest People," or those who do not belong originally to the place. "How did you come to be in this mountain region?" "Originally we were scattered over the fertile plains of the north, but the Guest People came in hordes and fought us and drove us down into this part of the country." "How is it that you have no written character for your language?" "When we were migrating our forefathers came to a large expanse of water and could not get across. A council was held, and seeing the water-spiders walking upon the water, they thought they could do the same; so they stepped into the water. Up to their knees, up to their waists, up to their necks the water came, but they still kept on; then came a huge wave, and nearly choked them, and, in the gulp, down went all the characters they ever knew!"

The Black Miao live in a beautiful country. The valleys are fertile, whilst in all the most picturesque nooks and crannies are found the cabins of the Miao. They are fairly well to do; none of them exceedingly rich, and none of them exceedingly poor. Independent in character, they have been a thorn in the flesh of their Chinese conquerors. Obstinate to a degree, almost each successive generation has risen in rebellion against the Chinese until the whole country has been decimated. But there is no further danger of uprising: magazine rifles and Maxim guns have settled that question.

To carry the Bible to these folk requires some rough traveling over mountain tracks that at places are only nine to twelve inches wide, where one slip of the horse's foot would hurl both horse and rider into the valley below. In some places the mountain sides are so steep that the pathway is only a ledge, and in the rainy season these tracks are indeed dangerous.

*Timid Tribesmen.* In some places we met with a cold reception from the people. One tribe, called the "Hill-top Miao," because of their living high up, proved exceedingly shy. They were polite enough—so polite that it showed we were not wanted. We talked to them a little, but they were anxious for us to be off. We offered them copies of the Scriptures for sale, but the very cheapness startled them. At last, wishing to leave them some books, we offered the Gospels as gifts; but this more than anything else made them anxious for us to go.

A little beggar-boy came begging for rice, but when I offered him some money in addition, he dropped his basin and ran away crying for his life; he was afraid I was going to steal him, and was using the money only as a bait with which to catch him!

*Books and the Bible Society.* At other places the Scriptures sold quite readily, and we had no trouble at all. The people, cannot by any means, all read, but most of the families had a boy at school, and they were anxious that he should have a book; and such a nice book it is—so prettily gotten up that it attracted buyers—and the price is within the reach of every one. We missionaries, indeed, have great cause to be thankful to the British and Foreign Bible Society. We are not men of money: and it takes money to have these books carried on the shoulders of carriers over these hills, to say nothing of the cost of translation and printing, and the freight for two months' journey inland. We cannot go anywhere, we cannot do anything, without the Bible Society. It is our right hand, and never refuses an appeal for the Scriptures, no matter how much it must pay to get them to us in these far-away places, and I wish to express my heartfelt appreciation for the

NEGOTIATING A RAPID IN THE BLACK MIAO COUNTRY.

*Photograph by Mr. R. Powell*

THE PANGHAI PLAIN.
The picture shows the Mission Chapel in the foreground, and the rice fields in the valley beyond.
*Photograph by Mr. R. Powell*

valuable help which the Society is always ready to render us.

*In the Rapids.* Our journeys are sometimes along rivers; and we expect them to be free from hills! They are, however, as rugged as the roads. A boatman does not know the distance in miles, but counts it by the rapids—so many rapids ere we reach such and such a place. There are generally three rapids every mile or two, and when the river is swollen these are nerve-stretchers. Sometimes it seems as if our lives hang on a tuft of grass or a twig of a tree, that we cling to as we round a cliff. If it gives way, we shall be whirled back into the boiling torrent, whence there is no escape should we once go under. One of our missionaries lost his life in this treacherous river.

These Miao are such excellent boat-men, however, that we get used to placing our lives in their hands. They work their tricky little boats along the crest of the waves and down through the rushing torrents in such a way as to win any one's confidence. The "Long Rapid" is three English miles long, and such a turbulent mass of water I have never seen elsewhere. It rushes down in great sea-like waves at the speed of twenty miles an hour.

As we approached it I became alert, every nerve taut. I wanted to get out from under the mat covering so as to be free from entanglements, but the boatmen warned me back; it was only extreme confidence in their ability that made me obey. I watched them guide the boat alongside of the waves; presently we were edging in, then in an instant we were in the mad current, and over came a wave on top of us, filling the bow of the boat and drenching the boatmen to the skin. I deemed it was time to be out, and was suiting my action to the thought, but the boatmen saw me and shouted back: "It's all right; do not move; stay where you are;" and again it was confidence in them that stayed me. They gradually got out of the waves and slowed away to the bank, where we baled out the boat and finished the rapid without further harm.

*A Narrow Escape.* On our return journey we had a similar experience. This time two of the men were on shore towing, and coming to a bend the bow of the boat got out into the current. We swung round, and a wave swamped us, knocking over the old man left in the boat. The towers were being dragged down; they yelled to be released. The old man rolled over in the water and loosened the peg; this set the towers free, and we swirled down into the current again. The old man sat up in the water and grasped his oar. "Do not move," he shouted to me, and I dared not. Slowly he guided the boat out of danger on towards the band and in jumping out he slipped and fell overboard. I thought he was gone. Back the boat was drifting into the current, when the old man's head appeared above the water, and he caught the side of the boat. "It's all right," he said, spluttering, "do not be afraid." I helped him on board, and by this time the two towers had run down the bank and thrown a rope far out to us. I caught it, and we were gradually drawn back to the bank. The boat was baled out, and the second time we got through without mishap.

*Good Sales.* At one place we sold in a couple of hours between four and five hundred copies of the Scriptures.

An old pedlar came one day and enquired if we had a book about the Creation. I asked him why he wanted it. He replied that he stopped one night at a house over the hills where they had such a book which they had bought at a market. He stayed up half the night to read it. I gave him several copies of Portions of the Scriptures.

Thus we try to bring the Bible to the people; praying that God will bless the seed; thankful indeed, that we are permitted to be sowers.

# How We Were Welcomed

BY MR. I. PAGE, ANPING, KWEICHOW

AT last I make time to let you know what we are doing, and how the Lord has led us since we left London.

We arrived at our station, Anping, after a journey of something like 159 days, and we are glad to be home once again. We had a splendid reception. The Miao and Chinese had prepared a really grand welcome home. First, they came out with musical instruments, and it was a goodly sight for us to see these dear people "breathing" out their love for us

in this way. Judging by the efforts they put forth, and by the noise they made, they certainly *do* love us, and we were glad accordingly, to see them. What mingled feelings are aroused by a home-coming such as ours! As one looks at the people there is a feeling of fear, lest we should fall short in our duty toward them; one of sadness as we look in vain for absent faces, for some have been called home, and some have heard the call of the world, and alas, have given heed and gone back to that which the world holds dear. But above all, it gives one a feeling of joy to be here, and to meet these dear people who are one with us in Christ Jesus.

We went into the city in grand style, with trumpets blowing, boys and girls running and shouting, men and women crushing and being crushed, and this in order to see us, and show their good will toward us. The magistrate heard of our coming, and he, to show his good will and pleasure at our arrival, sent four men to meet us, and to wish us "Peace." During the old regime, he would probably have sent out his red umbrella, and a lot of small boys in ancient cocked hats, carrying boards, with various messages on them. But now, that is one of the effete customs which has been relegated to the limbo of forgotten things. Instead, two men walked, one on each side of our respective chairs, and gave a helping hand as needed.

The streets of our small city were absolutely crowded as we went through, and I was kept busy nodding to various old friends along the way. The correct thing would have been to sit and notice no one, but China is now a "People's Country," and so I pleased myself for once, and others as well. Our compound was hung with red, white and blue, and one piece of gorgeous satin, which was over the door defies description.

After we had rested and had time to look around, we were invited to a very nice feast prepared by members and enquirers as part of the welcome.

We especially enjoyed the feast, as it gave us an opportunity of getting near to the people. One probably gets as much news at a dinner table as it is possible to get anywhere, and you most certainly have a better chance of becoming acquainted with strangers, as the natural reserve is broken down on such an occasion, and hearts are apparently more open to good impressions. Therefore, friendships are more easily made and renewed.

Those who paid for the feast, and who had invited us, we had to feast in return. But there were a lot of poor Miaos and Chinese who could not afford this, so we killed a bullock for them, and they had a merry time. They prepared their own repast, and before long a fire was roaring and cracking, and a pot containing large pieces of beef was boiling and bubbling in the most appetizing manner imaginable. "Many hands make light work." In a short time the meal was ready, and the table, a twelve inch plank, was set with places for about twenty people. And how they *did* eat! We were glad to see them enjoy themselves.

In the evening all gathered in the chapel for the meeting. And what a meeting! The place was far too small for such a crowd. It was bracing to hear the congregation singing once again. It lacked the "finesse" of the singing of our large choirs at home; but what it lacked in finish, it made up in heartiness, and I am sure the songs of praise ascended right up to the Throne of Grace and God, and brought pleasure to His great heart of love.

We were saddened before we reached Anping by news of trouble in one part of our district. Some Chinese hooligans had attacked the homes of a few of our Miao Christians, and had killed four people, three men and one woman. The latter was nursing a child ill with smallpox, when she was shot through the chest, the bullet barely missing the child's head. Another, was a young man of promise, a lad of eighteen years of age, named Peter, who had shown signs of being a believer in the Lord Jesus. We had hoped he might have been used in some way later on, but it was not to be. We were afraid that this would affect the work, but as far as we can see the people are just as earnest as before. "The Lord is able to make you stand."

Since our return, we have baptized twenty-nine old enquirers, and others are waiting to be received into fellowship. It is very encouraging to see the interest that is being aroused in the near-by villages, and we are hoping that a large work will be built up in these centres, and that many may be gathered to the name of the Lord.

Before going home on furlough, I spoke to a young man, a Black Miao, on the street one day, and gave him a Gospel. He made up his mind to come and see us, but when he got to the door was afraid to come in, because of some soldiers who were there. Later on, he began to attend the meetings, and now he is most earnest and faithful. It is a real pleasure to us to see the way he studies his Bible, or any book that will help him to know it better. It was very hard for him at first, as his father threatened to beat him if he came near the place, and told him in answer to a remark he made, that his soul belonged to God, "Well, young man, your soul may belong to God, but your body belongs to me, and if you go there again, I will beat you black and blue." The young man came, and was beaten, and took it manfully; came again, with the same result. But he prayed, and kept on praying for his people, that God would open their eyes, and now as a result, father, mother and three brothers, with their wives, besides a number of others from the village, are believers in the Lord Jesus. The young man's name is Pan Uan Tsien (choice of ten thousand). Encouraging cases these, are they not? They prove that when the Spirit of God works, no man can "let."

Since our return we have been busy building. Will you pray that the schools we are building may be the birth-place of many souls. Teachers will be needed, and it is essential that we get the right men; so I ask you to give this a foremost place in your prayers. The time is short. May we make the most of it! The needs are great, and we look to you at home to uphold us in prayer, that the Lord may be glorified.

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When the heart submits, then Jesus reigns; and when Jesus reigns, there is rest."—*J. Hudson Taylor.*

## Our Shanghi Letter

BY MR. JAMES STARK

I regret to report the further loss, which we, as a Mission, have sustained in the death of Miss H. D. Vickers at Chikongshan on the 21st instant, after three weeks' illness with malignant typhoid fever. In her removal the work at Kaifengfu, to which station she was so recently designated, has been deprived of a worker who gave much promise of future usefulness.

With the exception of Nanking, where the Government troops are engaging the rebel forces, the Yangtze valley is now comparatively quiet, and we are thankful that the work at the stations of the Mission in the affected region has suffered little interruption. As far as our information goes, none of our fellow-workers have been molested, due no doubt to the prayers of God's servants in this and other lands, that order might be preserved and lawlessness restrained. We earnestly hope that peace will soon be established on a satisfactory and permanent basis.

This month, Mr. and Mrs. C. H. S. Green, Miss A. E. Eldridge and Mr. and Mrs. F. C. H. Dreyer, with their two children, have returned from furlough.

Mr. E. J. Bannan informs us that an excellent harvest has been reaped in the district of Changteh, Hunan, where during the past few years there have been serious floods, with consequent destruction of crops.

Since the date of my last letter, three hundred baptisms have been reported from eleven of the sixteen provinces into which the work of the Mission extends. Over seventy of those recorded took place at the stations of our Swedish brethren in North Shansi.

Mr. B. Ritie, in announcing his safe arrival at Kiating, Szechwan, mentions that at Tsinshen, one of the out-stations, there are a number of men who gather together for Bible study with the evangelist from 5.30 to 7 a.m., as it is the only time they can spare.

Mr. Fawcett Olsen, writing from Kiungchow in the same province, reports that several of the elder boys and girls in the school show a definite interest in the Gospel. He adds:—"It is encouraging to find twelve or fifteen scholars turn up to the mid-week prayer meeting. I often have to adapt my address to suit the children."

Mr. E. Toyne visited this station in June, and from the 14th to the 25th lantern services were held in a temple near by the Mission premises, when large crowds listened to descriptions of scenes from the life of Christ.

From Mr. J. Graham we learn that the chapel in Yunnanfu continues to be crowded each Sunday. On July 13th, five men and four women confessed Christ in baptism. "There is," our brother tells us, "a wonderfully open door for work at the present time."

Mr. J. O. Fraser reports that at Tengyueh, in the province of Yunnan, the Sunday evening services are well attended, as the result, he believes, of regular open air preaching. Amid this encouragement he has, however, had the disappointment of seeing the majority of the interested Lisu lapse into their heathen practices again, owing to pressure from their heathen neighbors.

Mr. D. J. Harding, writing from Kutsingfu, in the same province, mentions that Mrs. Harding paid a prolonged visit to Pingihsien in July, and was gratified by the attendance at the services. The Hsien, with his wife and mother-in-law, were present. The people had urged him to go to the temple to pray for rain; but he told them he would go to the chapel. Special prayer was offered for rain, and during the service it fell in great abundance. The wife of this official was a scholar in the schools in Yunnan, and can play the organ. She offered to go every Sunday to play at the services, if an organ could be provided. Mr. Harding writes:—"I should judge that this kind offer is unique, as I have never before heard of the wife of the magistrate of the city undertaking to lead the praise at a Christian service. Things verily are changing. I know you will remember this place in prayer."

The following particulars given by Mr. R. A. McCulloch concerning three converts recently baptized in the Jaochow district will, I think, be of interest to you, and will call forth prayer on their behalf. Mr. McCulloch writes:—

"The first is an old man named Nien, who some years ago asked to be allowed to come and live in our compound. It was not thought wise to take him in: so he joined the vegetarians. Whenever he was exhorted to worship God he always replied: 'I wanted to come and join you, but you would not take me in.' After some years, on hearing that he was being constantly prayed for by Dr. Judd and others, he broke his vegetarian vow, and began to attend the services. He has since continued doing so most regularly, and even when he had to walk for about two miles along planks through the streets because of floods, he rarely missed a service. He has given clear testimony before others to the peace of heart the Lord has given him, which no vegetarian vow could ever give. He is a wealthy old man, and inclined to be miserly; but we pray that his love to his Savior may soon entirely eclipse his love for money.

"The second case is that of a woman, Mrs. Tsao. She first began to be interested in the Gospel some years ago, through someone giving her a catechism. She began to read it, was convinced of the Truth, and has made steady progress ever since. She is a woman of great intelligence and strong character, and will be a power for good in the Church.

"The third case is that of a man named Fang. He is an intelligent farmer, and his case is of special interest to me because he dates his inquiries in regard to the Gospel to a tract which I gave him. He lives about four miles out on one of the main roads to Chingtehchen. He is as yet the only Christian in his village, but his wife seems interested. This case encourages one to keep on with the distribution of tracts and pamphlets."

I would bespeak special prayer on behalf of our fellow-workers throughout the provinces, that guidance may be given them in making their arrangements for the autumn's work. Many of them will be visiting their out-stations for the purpose of examining candidates for baptism, and will, I am sure, value a place in your intercessions.

## Monthly Notes

### Arrivals.

August 2nd, at Shanghai, Mr. and Mrs. F. C. H. Dreyer and two children, from North America, via England.

August 28th, at Vancouver, Mr. and Mrs. James Lawson and child, from Shanghai.

September 10th, at Victoria, Mr. and Mrs. Charles Thomson and three children, from Shanghai.

### Departures.

September 23rd, from Victoria, Miss L. A. Batty, for Shanghai.

October 8th, from Vancouver, Miss M. King, for Shanghai.

### Births.

July 25th, at Leicester, England, to Dr. and Mrs. C. C. Elliott, a son (William Proudfoot).

August 3rd, at Paoning, Szechwan, to Dr. and Mrs. W. T. Clark, a daughter.

September 5th, at Talifu, Yunnan, to Rev. and Mrs. W. J. Hanna, a son.

### BAPTISMS.

| | |
|---|---|
| **Shensi—** | |
| Sisiang and out-station | 7 |
| Lantien and out-station | 16 |
| Sianfu | 23 |
| **Shansi—** | |
| Tsinlo | 3 |
| Hunyuan and out-station | 38 |
| Kihsien | 2 |
| **Chihli—** | |
| Suanhwafu | 6 |
| **Shantung—** | |
| Chefoo | 10 |
| **Honan—** | |
| Chenchowfu out-station | 2 |
| **Szechwan—** | |
| Suitingfu | 2 |
| Luchow out-stations | 13 |
| **Kweichow—** | |
| Anshun out-station | 5 |
| Anping and out-station | 35 |
| Kweiyang | 1 |
| **Yunnan—** | |
| Sapushan | 10 |
| Yunnanfu | 9 |
| **Kiangsi—** | |
| Yushan | 8 |
| Kanchow out-stations | 19 |
| **Anhwei—** | |
| Ningkwofu | 6 |
| **Chekiang—** | |
| Ninghaihsien and out-station | 16 |
| Chuchow out-stations | 9 |
| Sinchanghsien out-station | 1 |
| Changshan and out-stations | 22 |
| Taichowfu and out-station | 9 |
| **Hunan—** | |
| Yuanchow | 8 |
| | 280 |
| Previously reported (1913) | 1,463 |
| Total | 1,743 |

# Editorial Notes

IT is with more than usual interest and earnestness that we recommend to our readers the "Sunday School Times." We do not hesitate to say that this paper is one of the most spiritual and helpful periodicals published, and one which may well be welcomed in every Christian home. Its notes upon the front page are alone worth the price of the paper, and there is much besides of an instructive kind. Dr. Griffith Thomas, Professor Charles R. Erdman, and Dr. Robert E. Speer, are among its present contributers. The paper is a weekly publication, and its subscription price is $1.50 a year. It may be ordered from its office, at 1031 Walnut Street, Philadelphia, Pa.

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There is now on sale at the Philadelphia office of the Mission a large assortment of Christmas and New Year text cards. These are of the well-known Mildmay variety, and are unusually beautiful in design and coloring. Also, they are of various sizes and prices. The cards may be ordered by mail, and they will be sent to any address given. A catalogue will be furnished if requested.

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We are receiving a number of offers of service in these days, and we feel constrained to ask for special prayer for ourselves in connection with these. Will not our readers try to imagine how much they would feel the responsibility if it were left to them to come to a decision concerning such cases? Doing this will help them to realize how keenly we feel the responsibility which is ours to bear, and from which we cannot escape. Please offer earnest prayers for us, that we may accept no persons whom God would have stay at home, and reject none whom He would have go abroad.

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Our hearts have been gladdened this past month by the receipt of a gift of $10,000, which has been designated for the building of a hospital in the interior of China. The gift, though it comes from well-to-do people, represents much sacrifice, and it is given in such a way that we feel assured that it is peculiarly pleasing to God. We trust that our Father's blessing will be given to the kind donors, and that His added blessing may be granted in connection with the use of the money.

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Some one has summarized the "world's tragedies" as follows: There are 207 millions of people bound by the caste of Hinduism. There are 147 millions of people permeated by the atheism of Buddhism. There are 256 millions of people bound to a dead past by fetters of Confucianism. There are 175 millions of people who live under the fatal spell of Mohammedanism. And there are 200 millions of people who are groping in the midnight gloom of Paganism. These numbers are overwhelming, especially as one realizes that they represent men, women and children who are "weary and out of the way," and who are "as sheep scattered abroad, having no shepherd." How we need to pray for such, asking God to send forth laborers to them. And how some of us need to do more than pray, namely, to give our sons and daughters to God that they may be the laborers who may go. It is this last kind of praying for which God waits and which will most count.

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There is much talk in these days about church union between all denominations, and many persons hope to see this realized at home and abroad. So far as we are concerned, our anxiety is not particularly in this direction. We believe that there should be federation among evangelical churches, of the closest and most practical kind, and we are most anxious to see this increased and intensified. But the union which would mean largely outward uniformity would not be worth the securing, for it would not last, and, if it did last, it would be productive of no spiritual good. We may well admit that our divisions ought never to have taken place. But the fact is, they have taken place, and some of them as the result of conscience and in protection of great scriptural doctrines. If any reunions may be brought to pass in full preservation of conscience and doctrine, then nothing may be said against them. But we fear that this is impossible as touching the church at large, especially in these present evil times. It seems better, therefore, to strive after what the Master really prayed for and what is wholly possible, namely, that union, in spite of outward differences, which is in Christ through the Holy Spirit. Grant this, and the church will have all that is needed of power in testimony and service.

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"Lovers of pleasures more than lovers of God." (2 Timothy 3: 4). There was a time in the history of the world, and well within the memory of some of us, when pleasures were recreations and recreations were pleasures. That is, men and women gave themselves to pleasure with the definite purpose of re-creating the mind and body, and this re-creation was all the pleasure they desired. But recent developments have entirely changed the condition of things. Now, people go in for pleasures for the sake of excitement, with no thought of obtaining mental and physical recreation and often at the expense of the one and the other. The moving picture show is the most striking and startling example of this. The average exhibition of this kind helps neither body nor mind, and yet these show palaces are crowded. In England, they are attended by 416 millions of people every year, and in America by over two billions of people. Besides, other countries, such as Germany, France, and Japan, are rapidly following suit in the matter. The passage from which our text is taken says that this condition of things is a sign of the "last days," and with such facts before us we may well believe that the last days are upon us. May God give us grace to keep simple in our tastes and enjoyments, loving God more than pleasures, and, therefore, seeking for no pleasure that shall not be glorifying to Him.

# Monies Acknowledged by Mission Receipts

## From Philadelphia

### FOR MISSIONARY AND GENERAL PURPOSES:

September, 1913

| Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount |
|---|---|---|---|---|---|---|---|---|---|
| 2—543.... | $ 0 50 | 3—548.... | $ 5 00 | 8—553.... | $ 2 00 | 11—558.... | 10 00 | 17—564.... | $ 4 50 |
| 544.... | 3 00 | 549.... | 5 00 | 554.... | 5 00 | 13—559.... | 25 00 | 18—565.... | 60 00 |
| 545.... | 10 00 | 550.... | 35 00 | 9—555.... | 2 00 | 16—561.... | 30 00 | 566.... | 8 00 |
| 3—547.... | 1 00 | 4—551.... | 416 66 | 10—556.... | 5 00 | 17—562.... | 5 00 | 567.... | 10 00 |
| | | 6—552(Int.) | 11 38 | 557.... | 50 | 563.... | 1,000 00 | 22—569.... | 200 00 |

| Date No. | Amount |
|---|---|
| 25—570.... | $100 00 |
| 29—573.... | $ 6 00 |
| 30—574.... | 50 00 |
| 575.... | 65 00 |
| | $2,075 54 |

### FOR SPECIAL PURPOSES:

September, 1913

| Date No. | Amount | Date No. | Amount |
|---|---|---|---|
| 2—546.... | $ 1 30 | 25—571.... | $ 5 00 |
| 15—560.... | 5 00 | 26—572.... | 2 00 |
| 20—568... | 10,000 00 | | $10,013 30 |

## From Toronto

### FOR MISSIONARY AND GENERAL PURPOSES:

September, 1913

| Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1—689.... | $ 4 00 | 3—696.... | $ 14 00 | 9—707.... | $ 1 00 | 15—716.... | $ 5 00 | 22—726.... | $ 8 50 | 29—736.... | $123 71 |
| 690.... | 2 00 | 4—697.... | 24 88 | 10—708.... | 1 00 | 16—717.... | 5 00 | 727.... | 6 00 | 737.... | 50 |
| 691.... | 2 00 | 698.... | 10 00 | 710.... | 1 00 | 720.... | 5 00 | 728.... | 5 00 | 738.... | 4 92 |
| 692.... | 5 00 | 5—700.... | 2 00 | 711(Anon) | 1 00 | 722.... | 4 00 | 25—730.... | 5 00 | 739.... | 50 |
| 2—694.... | 3 00 | 6—701.... | 5 00 | 15—712.... | 5 00 | 18—723.... | 2 00 | 26—733.... | 2 00 | | |
| 695.... | 31 50 | 703.... | 20 00 | 714.... | 5 00 | 19—724.... | 5 00 | 734.... | 5 00 | | $409 51 |
| | | 9—705.... | 50 00 | 715.... | 5 00 | 725.... | 20 00 | 735.... | 10 00 | | |

### FOR SPECIAL PURPOSES:

September, 1913

| Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 2—693.... | $ 50 00 | 6—702.... | $ 15 00 | 10—709.... | $ 5 00 | 16—719.... | $ 5 00 | 23—729.... | $ 5 00 | 26—732.... | $ 65 00 |
| 4—699.... | 4 20 | 8—704.... | 50 00 | 15—713.... | 35 00 | 721.... | 5 00 | 26—731.... | 4 80 | | |
| | | 9—706.... | 10 00 | 16—718.... | 10 00 | | | | | | $264 00 |

### SUMMARY:

| | | |
|---|---|---|
| **From Philadelphia—** | | |
| For Missionary and General Purposes. | $ 2,075 54 | |
| For Special Purposes | 10,013 30 | |
| | | $12,088 84 |
| **From Toronto—** | | |
| For Missionary and General Purposes. | $ 409 51 | |
| For Special Purposes | 264 00 | |
| | | 673 51 |
| | | $12,762 35 |
| Brought Forward | | 49,568 45 |
| | | $62,330 80 |


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BY

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China Inland Mission

Germantown, Philadelphia, Pa. 507 Church Street, Toronto, Ont.

# CHINA'S MILLIONS

TORONTO, NOVEMBER, 1913

## A Full Reward and How to Secure It.

BY THE LATE MR. J. HUDSON TAYLOR

*"It hath fully been showed me all that thou hast done . . . . . and how thou hast left thy father and thy mother and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust"* (RUTH 2: 11, 12).

IN this interesting narrative we have another instance of the way in which the Holy Ghost teaches by typical lives. In our August number we dwelt on some precious lessons taught us of *our* King by the account of the coming of the Queen of Sheba to King Solomon. There we were specially taught how our hard questions are to be solved, and our hearts to be fully satisfied. Here a still higher lesson is given us: How to serve so as to obtain "a full reward," while as to the nature of that full reward no little light is given us. To us these lessons are of special interest, as bearing on missions to foreign nations, and perhaps they somewhat explain why He who delights to bless, and is able to bless the obedient soul, said so emphatically, "Go, teach all nations;" "Go ye into all the world." The service of God is a delightful privilege anywhere. Those who stay at home, however, need to become as strangers and pilgrims there. This is not always easy to do in the present day, and many fail, and forget their true position. To those who are permitted to labor in foreign lands, there is a lessened danger in this respect; and hence many obtain a fuller joy in present service, and look forward to a fuller reward by and by, than they anticipated ere they left all for the Savior who bought them.

THE PRAYER HOUSE IN THE GARDEN OF MR. REGINALD RADCLIFFE, LIVERPOOL, WHERE MR. RADCLIFFE AND MR. HUDSON TAYLOR USED TO SPEND HOURS TOGETHER IN WAITING UPON GOD FOR BLESSING UPON THE HEATHEN WORLD.

Ruth was by nature a "stranger to the commonwealth of Israel," but by marriage with an Israelite was brought amongst that people. On the death of her husband, she still clave to her mother-in-law and to her God, the God of Israel. She so esteemed her privileged position that for it she left her native land and all its enjoyments; left parents, relatives and friends, and all those attractions that led Orpah to return to Moab. To her it was better to be the companion of her mother-in-law, poor and desolate as she was, than to enjoy for a season what in Moab might have been hers. This sacrifice was so real that Naomi, much as she loved her daughter-in-law, and desolate as she would be without her, felt she could not wish it for her own sake merely; but when Ruth said, "*Thy* people shall be *my* people, and *thy* God *my* God," she had no further doubt to suggest, and no further obstacle to put in her way. If companionship with one of God's poor servants is so precious, what shall we say to Him who exhorts us, "Go! . . . . and lo, *I* am with you"? Is He not saying, The good Shepherd must seek the wandering sheep until He find them. Go ye, too, and seek them, and in so doing you shall find My companionship ensured? Shall we decline this fellowship with Him, and leave Him so far as we are concerned to seek them alone?

We next find Ruth toiling in the burning sun as a gleaner, and there she meets for the first time the lord of the harvest. The beauty of the narrative of Boaz saluting his reapers with, "The Lord be with you," and their reply, "The Lord bless thee," must delight every reader. And poor Ruth, too, though not a reaper—only a gleaner—is made most welcome, and encouraged to remain in the fields of Boaz until all the reaping is done. With touching simplicity and humility the grateful gleaner replies, "Why have *I* found grace in thine eyes, that thou shouldest take knowledge of *me*, seeing I am a stranger?" Then the lord of the harvest responds in the word we have

quoted at the head of this paper, "It hath been fully showed me all that thou hast done," etc.

Let us turn from Boaz to the true Lord of the Harvest. Does He meet *us* there, toiling in the heat of the summer's sun? Knowing fully all *we* have done, does that knowledge bring joy to *His* heart? and is it a joy to *us* to know that He knows *all?* Our risen and glorious Lord, so wonderfully described in Revelation 1, still walks in the midst of the golden candlesticks. Can He say to us, "I know thy works," with no word of rebuke? or do we feel the blush of shame as the eye as "a flame of fire" rests upon us? "And now, little children, abide in Him; that when He shall appear we may have confidence, and not be ashamed before Him at His coming." Let us all leave the fatherland of the world, and at least become strangers and pilgrims in it. Let us all toil in some way or other in the great harvest-field of the world; and if we may lawfully do so, let us not be slow to obey the command to "go, teach all nations." Where the need is greatest let us be found gladly obeying the Master's command. For it is *in* the harvest-field, it is among the reapers, that we shall find Him.

There is no Christian service in which faith must not be in lively exercise. At home, abroad, connected with this branch of God's work or that, without faith it is impossible to please Him. Paul may plant, Apollos water; God only gives the increase. Every true minister of God, every true missionary, every true Sunday-school teacher and Christian worker is a faith-worker. But in the foreign field workers are peculiarly cast on God. There are special dangers and difficulties, special weaknesses and needs that bring God very near—nearer than most of the workers realized Him to be while they remained at home. And to those who have gone out without human guarantee of support, who do not know when the next help may reach them, nor its amount, there is an additional link with the great loving heart of our Father and our God that is unspeakably precious and welcome. May we not say that in every position of life when we are weak in ourselves, our friends, our circumstances, then are we strongest in Him? And when in our great needs, for ourselves or for the souls around us, we lay hold on God and say, "My soul, wait thou ONLY upon God, for my expectation is from Him," what *rest* and *security* and certainty come into the waiting soul. And ah! when laboring in this spirit how words like those of our heavenly Boaz come home to our heart, "The Lord recompense thy work, and a *full* reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Happy toiler in China! if it is sometimes dark, the shadow is but the shadow of His wing, under which thou art abiding, under which thou art come to trust.

We must not prolong this paper. He who comforted and blessed the lowly and lonely gleaner while the harvest lasted became her husband when the harvest toil was past. It was *thus* the Lord recompensed *her* work. Israel was not blessed apart from her, for David the deliverer, and Solomon the glory of Israel, were born of the seed which Boaz had through her. Soon shall come the glorious day of the espousals of Christ and His Church. With her He will come to deliver Israel and to judge the world and even the angels. *Ruth* little knew the honor and happiness awaiting her when she left all for God and His people. We know the purposes of God's grace and the glories in store for us. What manner of men, then, should we be, and how earnest and faithful in the little time which awaits us before we are called to our reward, and to meet Him in the air! When *He* says Go! shall we reply, No? When *He* asks us to *continue* in His harvest till the reaping is over, shall *we* answer, Nay?

THE ABOVE ARTICLE BY MR. TAYLOR WAS WRITTEN ABOUT THE TIME THAT THE FIRST PARTY FROM NORTH AMERICA WENT OUT TO CHINA.

# Inauguration of the Mission in North America

FROM "RECOLLECTIONS OF REGINALD RADCLIFFE," BY MRS. REGINALD RADCLIFFE

*JUNE, 1888, found us on the Atlantic Ocean, sailing for New York. Mr. Hudson Taylor, Director of the China Inland Mission, had asked Mr. Radcliffe to accompany him to America.*

Mr. and Mrs. Frost, senior, received our whole party under their hospitable roof at Madison Avenue, New York; and it would be difficult to tell of all their loving-kindness to us throughout our whole stay in America.

Mr. Hudson Taylor soon led us on from New York to Northfield. It was quite dark when we alighted from the train; but Mr. D. L. Moody's well-known voice soon assured us that we were at the right place. We slowly wound our way to Northfield, driven by Mr. Moody.

THE PAVILION IN WHICH THE CONFERENCES AT NIAGARA-ON-THE-LAKE WERE HELD; ALSO THE BIRTHPLACE OF THE NORTH AMERICAN BRANCH OF THE CHINA INLAND MISSION.

At Northfield we met many delightful Christians; but Mr. Taylor had arranged to take Mr. Radcliffe to a missionary conference at Bridgetown for a few days. From Northfield we went to Attica. Mr. Frost's country house, then on to *the Niagara Conference, where there was a great gathering of deeply taught Christians*, the brothers Erdman, Professor Moorehead, and others. The grounds of

GROUP CONTAINING MEMBERS OF THE FIRST PARTY OF C.I.M. MISSIONARIES FROM NORTH AMERICA.
The party sailed from Vancouver October 2nd, 1888.

W. Boston W. Horne Miss H. Turner H. W. Frost Miss G. Irvin J. Whitehouse G. H. Duff J. Lawson
Miss J. Gardiner J. H. Racey Reginald Radcliffe Mrs. Radcliffe J. Hudson Taylor. Miss S. Parker
Miss C. Fitzsimmons Miss R. McKenzie Miss J. Munro
The party also included Miss E. Lucas, Mr. W. M. Souter, Mr. John Meikle, not present when the group was taken.

the pavilion, where the Conference was held, were at night lighted with electricity; and the grass under our feet looked like a carpet of emeralds.

Our American friends wrote:—

"Among the speakers of the Convention, two names carry with them all that is kind, benevolent, earnest, and Christian. Rev. J. Hudson Taylor, the founder and director of the China Inland Mission, and Mr. Reginald Radcliffe, a devoted Christian lawyer, who has worked for the Master forty years in England, stand foremost in missionary enterprise.

"One could not help being drawn to these earnest, consecrated workers. Mr. Taylor's face alone was a benediction, and his tender words on behalf of poor opium-cursed China, touched many a sympathetic heart, and brought tears to many an eye; while Mr. Radcliffe, in an equally touching manner, made a strong appeal for far-away Russia. Were the world full of such men, the coming of Christ's Kingdom would not look so distant and hazy to us, who are longing for the return of the King. May we not hope that the lives and labors of these two zealous men may prove an incentive to others, younger and stronger, to follow in their footsteps; and, like Elijah of the Old Testament, may there be many Elishas ready to receive their falling mantles, when God calls them to His home above."

Dr. L. W. Munhall invited Mr. Radcliffe to speak at the meetings at Ocean Grove. This place is quite unique. Nineteen years ago it was a sandy waste, bought by a few Methodist ministers and other gentlemen. They have made laws of their own, and allow no intoxicating drink to be sold within three miles, no tobacco, no card playing, no dancing. Religious and temperance meetings succeed each other.

The pavilion holds several thousands. I suppose there are two or three meetings daily, not including those held in the young people's Temple, a building holding perhaps two thousand. The houses are built on the shores of the Atlantic. The surf service was a beautiful sight on Sunday afternoon, when Dr. Howard Taylor, Mr. Radcliffe, and others, spoke to the thousands gathered on the shore and parade.

From Ocean Grove we traveled to Northfield again, with the sweet singers, Mr. and Mrs. D. B. Towner. This time we lived at Marquand Hall, and enjoyed much sweet intercourse with Christians from all parts of the world. Our dear old co-worker of Edinburgh, Rev. E. P. Hammond was there; I cannot forget his hearty welcome to us on the steps of the Hall at Northfield. The meetings I specially enjoyed were those in the housekeeper's room at Marquand Hall. There were only about a dozen people, including Mr. Hudson Taylor, Mr. Sankey, and Mr. Radcliffe; but it was a time when God seemed very near the little band who were there seeking His face to shine upon them.

From Northfield, we went to Clifton Springs: and

what a fatherly welcome Dr. Henry Foster gave to our party! Mr. George Stuart, whose name is so well known in connection with the Christian Commission during the great war between North and South America, was also here, and gave us a most kind reception. He presided at our little table in the great dining-hall.

Our little party often divided for two or three days to go to different towns; and then we met again, and always to recount the goodness of the Lord.

From Clifton Springs we visited Lockport, Toronto, Ottawa, Montreal, and Brantford; and who should be at the station of this last town to welcome us but dear Annie MacPherson, of London. She invited and expected Mr. Radcliffe and myself to go with Mr. Hudson Taylor to her Home in Canada. She made great preparations to give us a hearty welcome; but other arrangements were made, and we did not go. But it was a sore disappointment to both Mr. Radcliffe and myself. Miss MacPherson joined us at Chicago; and in company with Mr. George Studd, we started in sleeping-cars on a long journey to St. Louis, to visit Dr. James H. Brookes.

Some time after our visit to St. Louis, I received the following interesting letter from Dr. Brookes:—

"Thanks for your kind postal, which vividly recalls your pleasant and profitable visit last summer. The memory of those few days of Christian fellowship and of social intercourse, delightfully lingers with my household; and nothing in the way of earthly blessing would we all more desire than to know that you and your beloved companions could return and stay with us a long, long time. Be assured that if you ever set foot in America again, you will be more than welcome to my home."

From St. Louis we went for meetings to Cincinnati, Cleveland, and Buffalo. At Buffalo we were entertained by Dr. and Mrs. Bashford, Episcopalian Methodists. At Philadelphia we were entertained by Mr. and Mrs. Ogden; and many engagements were planned for us by Mr. George Stuart. Rochester (N.Y.), Hamilton, Guelph, and Galt (in Canada), were visited; ending up once more at Toronto, where we can never forget Mrs. Thompson's kindness.

*At the missionary farewell meeting in Toronto, we enjoyed the hospitality of the Hon. S. H. and Mrs. Blake. The proceedings of that farewell meeting of the first band of American and Canadian missionaries to inland China have, I think, rarely been equalled for solemn impressiveness and touching pathos. They were all young people, averaging probably twenty-three years. They left happy homes and numerous friends to go to the far country, and live among the heathen, to tell the Gospel story. At the many farewell meetings Mr. Hudson Taylor held in different towns, he always invited the young people to speak for themselves, and tell why they were going to China.*

*The very night of the departure of this missionary band from Toronto, 25th September, 1888, Mr. Hudson Taylor had to be at Montreal, and arranged to meet the party en route near Lake Superior. Dr. Parsons, of Toronto, gathered the young missionaries and their friends in his church, and we sat down together at the Lord's table. From Dr. Parsons' church, we accompanied them to the railway station; and perhaps never has Toronto witnessed such a scene—from five hundred to one thousand people came to see them off. When the party were all settled on board the train, Mr. Radcliffe lifted up his strong voice, and led in a touching prayer for blessing and preservation to the travelers. Many people followed his words with a loud voice. There was great emotion. The members of the Y. M. C. A. walked up the streets of Toronto four abreast, singing hymns; and we waved our handkerchiefs. Thus ended one of the most interesting eras of my life.*

*We parted; but it was to keep tryst at Jesus' feet —they from the Pacific, we from the Atlantic. We had seen how marvelously God had opened hearts in America and Canada to Mr. Taylor's appeal for inland China, and to Mr. Radcliffe's thrilling words on behalf of the whole heathen world.*

# The First Party of C.I.M. Missionaries from North America

## (Brief Review of the Past Twenty-five Years)

BY MR. JAMES LAWSON

SUNDAY night, Sept. 23, 1888, saw the greatest and most enthusiastic missionary gathering ever held in Toronto up to that time. The place was the Y. M. C. A., McGill and Yonge Streets, the hour, 8.30 p.m., just after the evening service in the churches. One might say that the cream of Toronto's religious life was gathered there to hear the Rev. Hudson Taylor and the men and women, accepted by him for mission work in China, speak. The power of God was manifest in a wonderful way, and as a result a great and abiding impetus was given to missions. The Canadian Presbyterian Mission, which had just started work in China, was furthered; the "University Mission" to Korea, as well as the Methodist Mission to Szechwan, were formed shortly after, and later on the Canadian Church Missionary Society to Honan. All were stimulated in no ordinary manner, and blessed in a great measure—the results coming down to this day—which is twenty-five years later. Two days after this unique meeting, a party of fourteen (six men and eight ladies), left Toronto by Canadian Pacific Railway for Vancouver, *en route* for China. At the Union Station hundreds gathered to bid "goodbye" to this little band of workers. The occasion was one never to be forgotten. Surely no party of travelers had ever received a more hearty and loving send-off—such singing and waving of hats and handkerchiefs! such shaking of hands and "God bless you's" had seldom been seen or heard! And why not? Were they not bent on the Lord's business? Were they not leaving fathers, mothers, brothers and sisters behind? Had they not chosen the "better part?" They knew not where they were going, nor to what strange experiences; but they knew their Guide and they could trust Him. Their hearts burned within them, and they desired only to do His will.

GROUP OF THE FIRST PARTY OF MISSIONARIES FROM NORTH AMERICA.
Taken in 1891, when Mr. Frost was on a visit to China.

And after twenty-five years the writer can testify that He has never failed him, that he has always been able to reckon on "His faithfulness," and every need has been supplied. In every difficulty He was "able." The difficulties were not few, nor easily overcome; but through them all faith was strengthened and the fact realized that "all things work together for good to them that love God." "Not one thing hath failed of all the good things which the Lord thy God spake concerning thee, all are come to pass."

It might be well, after twenty-five years, to look back over what has been accomplished by this little band of fourteen.

After a time spent in the study of the language—months when faith was sorely tried and fresh experience gained—the call to labor in the province of Kiangsi came. But before very long three were called to higher service: dear Hamilton Racey and William Souter from Hamilton, Ont., and Miss Susie Parker, from Pittsfield, Mass. They left a hallowed memory, and "their works do follow them."

The south of Kiangsi was new ground, and to that district the four remaining male members of the party went to take up active work.

Kiangsi is one of the provinces of the south bank of the Yangtze River—a large rice, coal, iron, paper and oil producing country. Great coal mines, with all modern appliances, and a daily output of over 2,000 tons, are in this province. Here, also, are the great porcelain kilns, celebrated the world over. One of the oldest seats of learning is also located at the foot of the Deer Mountains (Lu-shan). The Taoist Pope resides in the Kweichi district. The late Emperor Kuang Hsu's tutor was a native of Kiangsi. So that from a commercial, educational, religious and political standpoint Kiangsi province is of much importance in the affairs of China.

At Ganking the young men were joined by Mr. and Mrs. F. A. Steven, who were to assist and direct the work of the young missionaries, but after some months, owing to poor health, these more experienced missionaries found it necessary to withdraw. Native junks carried the new workers into the province, to one of the old stations on the Poyang Lake, where they had a hearty reception from the missionaries in charge, Mr. and Mrs. J. T. Reid. These dear friends have ever since held a very warm place in the affections of the party; some realizing that but for them and their loving help, the story as it is to-day could not have been told. The ladies were all designated for the Kuangsin River district.

MAP OF KIANGSI SHOWING THE STATIONS MENTIONED BY MR. LAWSON.

Misses Parker, Lucas and Munro went to the city of Kweichi. After a short term of service the two latter found it necessary, through ill health, to retire from the mission field, and now as Mrs. Ewing and Mrs. Rough, they continue in other branches of the Lord's work. Miss Irvin labored for many years in Yangkeo, where a large and flourishing work grew under her able ministrations—she passed last year to her reward. Misses McKenzie and Gardiner went to Jyang, and a strong and promising church has been gathered there. In 1892 Miss Gardiner became Mrs. Wm. Taylor, and her work comes under that of the Kan River. Misses Turner and Fitzsimmons labored in Kwangfeng for a few years, until their marriage to Mr. Horne and Mr. Duff, respectively. A grand work has been done by the ladies, and at "that day" many will "arise and call them blessed." It is no easy thing even now for ladies away from all home comforts, year in and year out, to work as they have done, and if inconvenient now when there are so many improvements in postal and other facilities, what of the old days? Truly God takes of the weak things to do His mighty works, and shows that it is not by might nor by power, but by His Spirit—small enough to do the mighty works of God!

HOUSE BOAT IN WHICH MR. AND MRS. GEORGE DUFF WENT UP THE KAN RIVER.

The men of the party went further south. Mr. George Duff and Mr. Souter were sent to Kianfu, but the latter never reached that city.

Mr. Horne and Mr. Meikle went to Kanchow where, after several riots and some very trying experiences, they were able to settle in the city, the second largest in the province. There a large church and a rapidly growing country work tell of a right foundation having been laid. Mr. and Mrs. Horne are now at the head of the Provincial Bible School for the C. I. M., at Nanchang, and a grand work is being done in grounding young men in the Word of God. Mr. Meikle is still in the Kanchow prefecture, where his work at Sinfeng is steadily growing. Mr. Duff spent some years in Kianfu, and after his marriage to Miss Fitzsimmons was no longer lonely. The church at Kianfu is a force to be reckoned with, and has grown under Mr. and Mrs. W. Taylor's guidance. Mr. and Mrs. Duff, after a season spent at Nankangfu, found it necessary to retire from the work. So that at the present time of the fourteen members of the party, the following are still in active service:—Mr. and Mrs. Horne, Mrs. W. Taylor, Miss McKenzie, Mr. Meikle and Mr. Lawson.

In 1889 the writer was joined by Mr. Rough, some six months out from England, for pioneer work in Changshu. Changshu is a busy city on the Kan River, and is known throughout central and west China as a great drug market. The people are rich and proud, having a monopoly in drugs, and bound over to teach none but Changshu men the mysteries of the great traffic. After our arrival in this city we soon found out that it was one thing to *travel* in China, and quite another to *locate*. We were informed by the officials that we were to "move on," and they worked matters so effectually that we were seven years circulating in the district, before a permanent settlement became possible. But this "moving on" gave us a unique opportunity of witnessing in hundreds of small towns and villages, where otherwise the story of Jesus and His great love to man might never have been heard.

Riots and beatings were not unknown, and other indignities were heaped upon us in those days. But it was all for the Lord's sake. Even the landlords in whose inns we stayed were horribly treated by the officials, gentry and underlings. Encouragements there were, but the writer saw no actual fruit of his labor until after his return from furlough in 1898. The day after arrival at Changshu a man came, inquiring for him by name, and then it was learned that this man had heard the Gospel and accepted Jesus Christ as the direct result of the preaching in a market near his home. From that time, thank God, there have been many others led to the Lord. Having been enabled to purchase a house in Liukiang, a prefectural city ten miles west of Changshu, the writer, with his wife, settled in this new centre in the spring of that same year. Here the work grew rapidly, owing to the previous itinerations. It rejoices one's heart as one thinks of Mr. Chong pawning his outer coat to buy a New Testament in large type; of Mr. Lu, a very earnest, though erratic man, who did not think it below his dignity as a teacher, to instruct the women as they sat at their looms, or spinning wheels, the hymn "Jesus loves me," the Lord's prayer and verses of Scripture; of the lad Hantsai who, like Enoch of old, walked with God, and before long "was not" for God took him; of blind old Mrs. Lu, learning more than many who have sight. These are some of the "precious jewels"

that will adorn the Redeemer's crown in that day.

Here, too, we passed through the Boxer uprising and were ordered to Shanghai, where a wee grave will always remind us of that terrible year.

In 1904 a second furlough became necessary, and the following year saw the commencement of a third term of service, which has been the most fruitful. Before leaving for the homeland we had located in Yuanchow, the most westerly prefecture in Kiangsi. This city had been visited at intervals from 1890, but in 1903 definite work of a permanent character was taken up. At present over 2,000 people are in touch with us, all having opportunities of instruction in spiritual truth. Ten out-stations have been opened in each of which there are now some church members, and an attendance ranging from four hundred down. The writer reckons that there are over twenty congregations in existence to-day, as a direct result of his going to China. "This is the Lord's doing, and is marvelous in our eyes."

Yuanchow is a district one hundred and ten miles from east to west, and eighty miles from north to south. The city is in a splendid situation, being one of the strongest from a Chinese military standpoint. It has five gates, and is on the south bank of the Yuan River. Although rice is the chief product, arrowroot and various cereals are raised in abundance. Paper is made from the hillside bamboo, and a large output of coal forms a very valuable asset. It is also one of the chief centres for ramie or grass cloth, and at one time produced a great deal of opium, but this last has been suppressed. In the west, pottery of a rough kind is exported in quantities, and there, too, the Pinghsiang mines are sending forth coal and coke to the great iron and steel industries in Hankow, and for use on the merchant ships. The people are grossly superstitious, vicious and fierce, delighting in all sorts of abominations; murder and rapine are only too common. Child marriage is the general order—a girl of nine years may be married (?) to a man of eighty. Young girls are reared for and instructed in fornication; gamblers abound. This beautiful spot is a modern Sodom! Here the Gospel has been preached for ten years, and, thank God, where sin abounded grace has much more abounded, and the power of God is being revealed in the changed lives of men, women and girls. A chapel to seat four hundred has been built, and is filled each Lord's Day; a boarding school for girls and two day schools for boys are in existence.

The present needs of the work are great. Owing to a serious breakdown the writer has had to leave China, and it is a great trial to realize that those left on the field to carry on the work are too few for the burden of responsibility. The needs of the central church with the schools, are quite enough to take up all the time and strength available, but what of the ten out-stations? At least five new workers are required to continue and develop the work, so that the Christians may be built up. God has given the open door (it may not be long open)—it is for us to enter in.

Since writing the above, word has come that one native helper has gone quite blind, while another, our most valuable evangelist, has been sorely stricken. Pray for more missionaries and for Chinese helpers filled with God's Spirit, that all these needs may be more adequately met.

VIEW OF YUANCHOW, KIANGSI, SHOWING THE MISSION HOUSE.

CONFERENCE OF NORTH AMERICAN WORKERS. HELD IN 1891.

# School Work in Jaochow, Kiangsi

BY MR. A. L. CANNON

THE school opened on February 23rd, with ten boys, five being boarders from other districts, and five local day boys. As our present temporary premises are small, and the school is intended primarily for boarders, we refused a number of local boys.

The object of the school is to give higher education under Christian influences, to boys from our lower schools in eastern Kiangsi. We have long needed a higher school. Previously many of our most promising boys have, after finishing the course in one of our schools, gone off to the higher school of some other mission, or into a Government school.

As to the boys we have had, most of them did well, one particularly good lad getting one hundred per cent. in nearly everything. The ages of these boys range from eleven to seventeen, and all have had four years or more in some other school before coming here. None had proficiency in geography, arithmetic, history, science or other foreign subjects.

The subjects taught by us include Old and New Testament instruction and Scripture memorizing, Chinese language and classics, writing, arithmetic, geography, history, science, drawing, Romanized, singing and drill.

The boys attend all our regular services, besides having morning and evening prayers. We notice with interest that the father of one of our local boys is attending our services now, and we hope that among the boys and their relatives we may see spiritual fruit.

The Chinese teacher, we are very glad to say, was converted during the term, and was received by baptism into the Church (with nine others) some weeks ago. This answer to prayer will enhance the teacher's influence and usefulness in the school, and is a cause of thanksgiving to God and encouragement to us.

The financial needs of the work have from one source or another all been met, both as to outfit expenses, and the salaries of teacher and cook.

We hope at some future date to add a primary department to the school, and also to give normal training to those showing aptness for teaching.

We have recently been able, through a Providential opportunity, to buy a piece of land adjoining our hospital compound, and hope later to buy another small piece next it. This will provide a better site for the school and house we are planning for next year.

Our warmest thanks are due to all who have helped us by their gifts or prayers. We commend this work to your continued prayerful interest, that God may grant us His guidance and blessing and enable us to glorify Him through our service.

# Conditions Surrounding Work in Szechwan

BY W. T. CLARK, M.D., PAONING, SZECHWAN

FOR the past three weeks we have had a fairly exciting time here in Paoning. On the 17th ult. a band of about thirty soldiers, who were supposed to have been sent from Chungking to buy mules, arrived here and began trouble by trying to change paper money on the street. These notes are changing at a big discount now, and the merchants would only allow them eight hundred cash per note instead of twelve hundred. The soldiers demanded one thousand cash, and in order to avoid trouble it was arranged that the Salt Commissioner should change them at that rate. These soldiers had come in quietly to really spy out the land, and before the people realized that they had any intention of occupying the place they were actually in possession. They rushed upon the Tao Tai's yamen, discharging their guns all the time. The Tao Tai and his men made their escape over a high wall in the rear. When they were in possession they hung up flags at each gate with characters on them to the effect that they were opposed to Yuan Shi Kai and Hu Tutuh (Viceroy of Szechwan). The Prefect surrendered up his seals to them and was allowed to remain in his yamen. They then set up a new set of officials, enlisted several hundred new soldiers, and made free use of taels ten thousand which they found in the yamens and elsewhere. This new state of affairs lasted for about a week, and then one morning there was a big scare over nothing, and the soldiers all speedily cleared out. It seems that some of the new recruits, who had come into the city to join the movement, had gone to the yamen to ask for food and road money to pay their way back again. The soldiers on guard evidently did not recognize them, and one who was inside foolishly discharged his gun. Immediately there was confusion and several more guns were discharged, which caused a general stampede both of the new recruits and of those who were in the yamen. The city was then left without anyone in charge, except the self-appointed officials and the Prefect. The Tao Tai immediately came back, and then they began to arrest and punish those who had accepted office. Some five or six were shot, and others received lesser punishment. The officials were just getting things into running order again when about three hundred well armed soldiers arrived from Chengtu. They were really disaffected soldiers who had left their commander, and were out on their own account to loot and pillage. The Tao Tai only had a mere handful of soldiers, and the only thing to do was to make friends with the new comers. The Prefect went out to receive them, accompanied by some of the Tao Tai's soldiers and police, and while the new comers were crossing the river someone carelessly discharged his gun. They immediately thought they were being trapped and began firing at those upon the bank. The latter fled in all directions, and the new arrivals marched up to the city gates without any hindrance. They bombarded the gates for some time, and finally succeeded in forcing an entrance. The Tao Tai and his soldiers fled. The Prefect, who had been locked out of the city by the Tao Tai, came running to the hospital for refuge, and as he had done nothing wrong and was in favor with all the city people, we felt quite free to help him all we could. He came here on the Sunday afternoon, and remained until Monday morning. He was Consul at Honolulu for some time, and is quite familiar with foreign food and ways. After breakfast on Monday morning some of the city people and an escort of eight soldiers came with his chair and escorted him back to his yamen in the city. The hospital is outside the city, about five minutes walk from the east gate. As a result of the fighting on Sunday we had seven patients in the hospital with gunshot wounds. When the soldiers were in possession of the city they began demanding money, and in more than one case they just helped themselves. The people left the city in large numbers, all the shops were closed, and business was at a standstill. This state of affairs continued until Wednesday evening, September 3rd, when more soldiers arrived and occupied positions on the other side of the river overlooking the city. All the boats were kept on this side of the river to prevent those on the far side crossing over, and on Thursday morning, September 4th, fighting began. Shots were exchanged, and there was the appearance of fighting, but, to my mind, it was really only make-believe. The people were terribly frightened and arranged an armistice for two days, to prevent buildings in the city being damaged by shells. I may say, by way of explanation, that both bands of soldiers were formerly under the same general, and had all gone over to the South at the beginning of the rebellion, but the late arrivals had heard first of the successes of the Northern army and had promptly gone back to the fold. The soldiers on both sides of the river were therefore old friends, and the fighting was only a pretence. There was not a single casualty amongst the soldiers!

A TEA HOUSE IN A GENTLEMAN'S GARDEN IN SZECHWAN.
*Photograph by Mr. G. Rogers*

# Yang Shan Lin—A True Yokefellow

BY DR. H. L. PARRY, CHUNGKING, SZECHWAN

JUST on the eve of the assembling of the West China Conference at Chengtu, in January, 1908, there passed away peacefully at Chungking, our old friend and fellow worker, Yang Shang Lin, at the age of seventy-one. It was some eighteen years since Mr. Yang had become a Christian, and in his removal, we felt we had lost one of the most mature and intelligent of our native fellow Christians, one whom we had all learned to love and value as a friend and counsellor and fellow worker.

Mr. Yang was a native of the Shuenching prefecture of this province. He was an only son, and grew to young manhood in a country home, the family being possessed of some landed property.

His very earliest contact with Christian truth dates back some forty years, when he came by one of the copies of the New Testament circulated on one of the earliest journeys made by Protestant missionaries in the far west. But the Book remained evidently a sealed letter to him for want of an instructor, and lay unused.

He married, had two sons and a daughter and followed the vocation of village school-master. After a while, leaving home, but still teaching, he got into the grip of the opium habit, which spoiled his earthly prospects, and for thirty years retained its hold.

After various changes, he sold what was left of his land and lent his money to an official who, losing his office failed to repay the loan, leaving Mr. Yang a very poor man. This reverse led to Mr. Yang's finding his way to Chengtu, the provincial capital in which so many waiting officials pass their days. Here he joined himself to the establishment of his debtor, and lived on him. God's overruling providence is seen in this move, for it was not long before Mr. Yang met one of the city Christians, a worthy old man who has long since gone to his reward, and was persuaded by him to apply to the missionary for help in breaking off his opium habit. Mr. Yang consented and came to us.

While under treatment he quietly read the New Testament and other books, with the result, by God's blessing, that he, as so many others have done, not only lost his opium habit, but found the Truth and the Life. And in Him, this well-versed Confucian scholar gradually came to find the fulfilment of the highest ideals of China's sages. The new Truth, as he pondered over it, with the Holy Spirit's illumination, quickly took hold of him. It was not long before he was preaching both to individuals and congregations, and at times to large audiences gathered in the open courtyard on summer evenings, holding the attention both of the working class and also of scholarly listeners.

Mr. Yang has more than once, at the various stages of his Christian life, felt helped or warned by some lesson that came to him in the way of dreams. One especially that impressed him at the outset and confirmed his decision to be a Christian, he related to me somewhat as follows:

"As I was sleeping, I felt that someone had placed in my bosom, as I lay on my bed, a little babe pure and beautiful. I wondered and admired, when lo! as I looked upon it, the babe began to slip away from my bosom, down into the coverlet out of sight and gradually further down toward the foot of the bed. Suddenly I remembered, with great alarm, that just beyond the foot of the bed was a pit of filth, and the pure babe was on the point of slipping over the edge into that pit.

"I awoke with fear and pain. I felt that God had warned me that I should awake quickly, lest the soul, the spirit that He had given into my bosom, and which came from Him originally fresh and pure, should, while I slept in indifference, slip away from my embrace, and fall into the pit."

This quaint and very characteristic dream was used to hasten his steps toward the Savior, Christ.

In the years since then, as private teacher, helper in literary work and preacher, Mr. Yang has had a share in the work in several stations, as well as in many of the out-stations, as both a preacher to the heathen and a teacher in the Church. His ministry has been a wide one.

Mr. Yang was a type of Chinese Christian that will, by God's blessing, do much to mould the Christian thought of China, such, as a class, are scholarly, meditative, given to pondering over the Bible, not content to be merely echoes of the missionary, but receiving for themselves direct impressions of the Spirit and Word of Christ, and giving out these in their preaching, sometimes in ways that surprise one with their freshness and quaintness.

Years of Mr. Yang's life were clouded by domestic trials, the result of an ill advised second marriage. It was, however, a cheer to him to know that his two eldest sons, from whom he had long been separated, and for whom he had prayed so much, had both professed faith in Christ, and that his younger children and grandchildren were under Christian teaching. The eldest son, like his father, was also freed from a long-standing habit.

One or two reminiscences of our old friend stand out vividly, and with them I will close. As we were traveling together years ago, we sat one evening in our inn talking, over Bible and hymn book, before retiring. Turning over the leaves of the hymn book, I asked him which hymns were the most helpful to him. Quietly finding the place, he read with evidently deep feeling, the closing verse of that beautiful hymn of trust:

O leave it all with Jesus, drooping soul,
Tell not half thy story, but the whole,
Worlds on worlds are hanging on His hand,
Life and death are waiting His command,
Yet His tender bosom makes thee room.
Oh! come home!

And then, again, turning to another page, he read, in a voice that trembled with emotion,

If I ask Him to receive me,
Will He say me nay?
Not till earth and not till heaven
Pass away.

As I sat watching the old man I could not but

feel how truly those hymns, and what they stand for, had become a part of his spiritual experience, and I did thank God for the privilege of witnessing it.

Years after, as we were on the point of embarking on what proved to be, by reason of sickness and high water on the river, the most trying of our journeys to the coast, our old friend, in bidding us good-bye, gave me a small parcel, saying in his quiet, significant way, "Do not open it till you are on the boat." We found it contained five small loaves and two little fishes. This was his way of saying to us, in symbol, that One was going with us who would supply our every need.

With gladness we found, on our return from furlough, our old friend ready to welcome us. But a few days later, his last illness came on, and while at Chengtu we heard that he had passed away, saying, among his last words, that now all he wanted was the Lord.

We thank God that through the grace of the Lord Jesus Christ, we have the good hope, that in His presence we shall meet again.

# For Intercession and Praise

**Nanchang, Kiangsi.** Mrs. W. S. Horne writes: "The Bible School (for men) reopens on September 18th, and we expect twenty. Pray for us!"

**Ts'ingkiangpu, Kiangsu.** Miss Waterman writes asking *special* prayer for a young evangelist who has recently taken up work at Ts'ingkiangpu. He is the son of one of the first converts in that station, and one who graduated from the Nanchang Bible School last term. He needs *your* prayers in this new work.

**Tsinchow, Kansu.** Mr. L. Rist writes: "During the past month we have been working here in Tsinchow. But Mrs. Rist and I hope to leave soon for an itinerant trip. The high price of opium makes the temptation to grow it a very keen one, hence the need of much prayer for the elders and officers of the churches, also the Christians in some of our out-stations. Will you join us in prayer for them?"

**Luanfu, Shansi.** Miss Hunt writes from this station asking for prayer for the work among the women of the city, that God will do a work in their hearts. Then, too, she asks for special prayer for nine persons who have recently been baptized, and for some thirty-seven who are enrolled as inquirers. A note of praise is sounded because a number of the school boys have expressed a desire to follow Christ. Mr. Jenning's letter on the following page gives other requests for prayer for Lucheng, the station next.

**Kiehsiu, Shansi.** Miss Morris writes from this centre asking prayer for herself and the work which she is so soon to take up at Kuwo, in another part of the province. The need at this latter place is *very* great. Miss Morris has been asked to go forward and has complied with this request, believing that she will be helped in the work by the prayers of God's children. She writes as follows: "I shall greatly need your prayers as I take up the work at Kuwo, and I trust that you will ask those who come to the prayer-meeting, to remember me also. I am told there is no Bible woman, no evangelist and no one who can go out with me on village tours. Please pray that God will supply these necessary helpers, as otherwise the work must be greatly hindered.

"Please pray, too, for us all at Kiehsiu, as I long that my leaving here shall be the means of broadening the interest of the Church members in God's work at large. Some of them have already begun to pray for the work at Kuwo, and I hope to keep them informed of the need, and thus stimulate their interest and prayers.

"God has done great things for us here, for which we praise Him and trust that many more shall be added to the eighty-five already baptized.

"Mr. Hsieh, of Anhwei, is having meetings at Mr. Fall's station, and will (D.V.) be here for our conference from October 21st to 27th. We are longing for a time of deep spiritual blessing. After the conference I have some ten days visiting still to do, and then pack to leave for Kuwo about the 20th of November. I give details because I want *special* prayer at the time of leaving."

**Kihsien, Shansi.** Mrs. Falls writes: "We have never known such a flood! Over thirty miles of railway line was quite washed out, and part of the roadbed obliterated. This happened in August, and still (October 6), there are no through trains from the coast. A temporary line is under construction, and will be ready for use next month, but it will take at least a year to relay the permanent line.

"The walled cities were saved by closing the city gates, and banking earth against the inside of the gates, but the unprotected villages suffered dreadfully. Dykes broke in all directions, and the whole country to the north and west was under water, and much is still flooded.

"Houses collapsed in hundreds of villages, and many were drowned. A number of Christian families around Kihsien had to take to the roofs of their houses. One family lived ten days on the roof! Their anxiety was intense, houses collapsing all around.

"One Christian family to the north of Kihsien had a wonderful answer to prayer. They have a food shop outside the north gate of Hsukeo city. It was only a mud brick building, with a burnt brick foundation. When the flood came, nobody thought this shop would stand,—but they prayed. The waters carried off flag stones from the top of the bridge below their shop. This bridge is *higher* than the food shop, and the stones were carried ten or twelve yards down stream. But wonderful to relate, their mud shop did not collapse. A good-sized inn right across from it, and built mostly of brick, collapsed and was washed away. The Lord hears and answers the prayers of these poor people. Not any of the Christians have been drowned, nor have their houses collapsed, though great damage was done in their homes, and a number lost all their harvest."

# Tidings from the Provinces

## SHANSI.

**Lucheng.**—We heartily avail ourselves of the opportunity of reminding you of our need of your prayers for the work in this district.

As far as weather has permitted, we have visited the out-stations for Sunday services. Our monthly gatherings (when the members come in from the villages and out-stations to the city chapel), held the third Sunday in each month, have all been exceptionally well attended. After the July gathering, several women stayed a week longer for special teaching.

For several days before our August gathering we had classes for men inquirers. Although not large in numbers (only thirteen, including those on the premises), they were most encouraging. Mr. R. Williams took the morning session, on the Life of Christ, I taking in the afternoon the foundation truths of a Christian Belief. Among those who attended were two young men (cousins), sons of Christians, who just before we left on furlough, were bitter enemies, and hardly ever met without fighting. Now, we believe, both are seeking to serve one Master. Another young man came in from the same village, and our hearts were cheered to see them so interested. Pray that these young men may be brought into such a living relationship with Christ that they may be bright and powerful witnesses for Him. On Sunday, August 17th, we had our Baptismal Service. Although a heavy storm on the Saturday prevented many of our people from coming in, all who were accepted for church membership were able to be present. Five men and two women were baptized. The elder woman is the mother of one of the cousins mentioned above, a widow, who since she began to be interested in the Gospel, has been very hopeful, but it was not until this year that we felt she was ready for baptism. The other is the young unmarried daughter of members and has always been under Christian influence both at home and school. She is very clear in her faith in Jesus Christ. Two of the men are brothers, sons of a man who was baptized two years ago. Another is a man who is at present acting as our cook, and who first heard the Gospel at a fair in this city five years ago. One old man sixty-six years of age, carries in his face the joy he says he feels in his heart. He heard the Gospel in his village, where we have an out-station, and it seemed to satisfy his craving. Another old man, who lives nearly forty English miles north of here, and can only come in about once a quarter, was also baptized.

Our district has not been much concerned about the rebellion in the south. A few of the teachers have occasionally inquired what is the latest news in our English paper, but the common people have been too busy with their own affairs to trouble much about things taking place so far away. A Republic has not meant much to the people around here. Taxes were heavier this year, bribery and corruption just as before, a lot of talk of the "people's government," "equality of all," but no removal of abuses or lessening of evils.—Mr. A. Jennings.

## HUNAN.

An extract from a letter written by Mr. T. Windsor, who has been assisting Dr. Keller and others in the Nan Yoh Bible School and work among the pilgrims. Mr. Windsor writes as follows: The building used is an ancestral hall situated close to the base of the Sacred Mountain, Nan Yoh. In it I seem to be cut off from the outside world. I was asked to prepare twenty-three Bible readings, which kept me quite busy when at Chefoo. Since coming here, however, I have been able to decrease the number by seven. The reason for this is that the school closes on the 30th of the month, so I shall not need them. I am glad of this, for, although I have only the one class daily, yet the preparation of the subject and attending the Chinese services is as much as my head will stand. There are about seventy-five students here from the various missions in Hunan.

## KWEICHOW.

**Chenyuan.** "You may be glad to have a few words of introduction to the four men who were baptized here on the 6th August. The first in age and dignity, is Mr. Shen from Tungchuan, Szechwan. His eldest son was baptized last year, and is now on pay as our chapel-keeper. The old gentleman was a country school teacher, with considerable land; but a succession of dry seasons not only ruined the crops but made it impossible for him to get a school together. At last he and two of his sons came over to Kweichow. I do not think Mr. Shen could point out any particular time when he definitely accepted Christ, but I am convinced that he has deliberately decided to follow the gleam, and is seeing it grow into a beam.

"Another, is this old gentleman's fourth and youngest son, now employed by Mrs. Olesen as cook. He professes to have believed the Gospel for four years, chiefly as a result of seeing its effect in the life of an acquaintance or two of his, whom he reviled for having eaten the foreigner's magic medicine. It is refreshing to see how eager he is to speak of Christ.

"Number three is a young man named Lee. My heart glows, and the tears are near, when I think of then and now as I have seen it in this life. He was a helpless vagrant, half dead with dysentery, creeping out of the hole in the rocks, where he lay at night, to beg a miserable subsistence. Now he is clothed, well fed, busy with his small plot of land, a man with a man's outlook on a glorious future. When he kneels in our little group, and his voice is heard in prayer, we feel the uplift of a soul which is seeking the face of Him from whence cometh all our aid. His life is a testimony for Jesus, and I believe his mouth will some day be opened to tell what God has done for him in a way that will make men wake up and take notice.

"Last on the list, is a timid young man named Chu, who has been a frequent caller here for years. He has read a good number of books and periodicals, has attended many services, and on several occasions has had conversation on the subject of our work. He long ago professed to believe the Gospel, and when witnessing the baptisms last year, made up his mind to throw in his lot with the little band. This man needs all the help we can give him by our sympathy and prayers. He is the only living son, his elder brother having died a few months ago. His father, long since dead, was a minor official."—Mr. D. W. Crofts.

### Arrivals.

September 8th, at Shanghai, Mr. and Mrs. W. H. Hockman and three children, Miss I. A. Craig and Miss M. Allen, from North America.

October 24th, at Seattle, Mr. and Mrs. A. Hermann and two children, Miss L. I. Weber, from Shanghai.

### Departures.

October 21st, from Seattle, Mr. and Mrs. H. E. V. Andrews and child, for Shanghai.

### BAPTISMS.

| | |
|---|---|
| **Shensi—** | |
| Hanchungfu | 24 |
| **Shansi—** | |
| Kweihwating | 10 |
| Saratsi | 21 |
| Paotowchen | 2 |
| Soping and out-station | 3 |
| Tatungfu | 6 |
| Tsoyun | 1 |
| Luchenghsien | 7 |
| **Szechwan—** | |
| Sintientsi | 11 |
| Suitingfu out-stations | 13 |
| Kaihsien out-station | 10 |
| Kweichowfu out-station | 2 |
| **Kweichow—** | |
| Kweiyang out-stations | 5 |
| Tsunyi | 3 |
| Tuhshan | 2 |
| Chenyuan | 4 |
| **Kiangsi—** | |
| Yuanchow out-stations | 17 |
| Changshu | 2 |
| **Chekiang—** | |
| Lungchuan out-stations | 28 |
| Chuchowfu out-stations | 9 |
| Chuchowfu and out-station | 14 |
| | 194 |
| Previously reported (1913) | 1,743 |
| | 1,937 |
| Reported in error at Chuchow, Che., (August number) | 9 |
| **Total** | **1,928** |

# Editorial Notes

THE weekly prayer meeting at Germantown has been resumed, and Christian friends in that locality are cordially invited to attend it. The meeting is held on each Thursday afternoon at 4, and in the Mission Home, 235 School Lane.

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Mrs. Grace Stott has steadily gained in health since we last spoke of her physical condition, and she is now so well that she is planning for a visit to England. She hopes to leave Toronto the middle of November and to sail from Halifax at the beginning of December. It is her purpose to remain in England for about a year. Our sister is grateful for the prayer which has been offered for her, and will greatly value the continuance of the same.

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Mrs. Shapleigh, who has been so long out of active service because of ill health, is now much better, and is able to resume deputation work for the Mission. We have arranged, therefore, that she should spend some time in Canada, with headquarters at Toronto, and she may be addressed at that centre by friends desiring her services. We are hoping that our sister may visit, between now and the holidays, a number of the principal cities in Ontario and Quebec, and we shall be glad to hear from friends in these places.

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The Rev. F. A. Steven is now laboring in the State of Pennsylvania and is likely to continue service in these parts for a month or two to come. He has held a number of meetings in and around Pittsburgh, and is now working toward Philadelphia. When he reaches the latter city, he is to take part in the Prophetical Conference which is to be held there. Any friends in or near Philadelphia desiring our brother's services may make arrangements with him by addressing the Germantown office.

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The return to Toronto on furlough of Mr. James Lawson, together with his wife and child, has reminded us that the Mission in North America has passed its quarter of a century mark. The first missionary party, of which Mr. Lawson was a member, left Toronto for Vancouver upon September 25th, sailed from that port on October 2nd, and arrived at Shanghai upon October 30th, 1888. That first party consisted of Mr. Taylor, Mr. Whitehouse, his secretary, and fourteen workers, mostly from Toronto and Hamilton. Of these fourteen, four have died (Miss Parker, Mr. Souter, Mr. Racey and Miss Irvin), four have been obliged to retire from the Mission and are now engaged in Christian service at home, and six are continuing their work upon the field. As to those still engaged in missionary service, God has manifested His grace and power toward them in a marked manner, their labors having resulted in the evangelization of large districts, the establishing of strong mission centres, and the up-building of many and good-sized Christian congregations. As we look back upon those early days, we are filled with gratitude to God for all He has wrought.

In view of the above, it has seemed fitting to make this issue, in some measure, a memorial number. This will explain why we have printed the photographs which appear, and the articles standing at the front of the paper. The second article is an extract taken from the biography of Reginald Radcliffe, written by Mrs. Radcliffe, and prepared not long after the events which are described took place. It will be remembered that Mr. and Mrs. Radcliffe were with Mr. Taylor when he visited this country in 1888, and that they took a prominent part in the meetings which were then held at Northfield, Clifton Springs, Niagara-on-the-Lake, Hamilton, Toronto, and other places. Mrs. Radcliffe wrote, therefore, as an eye-witness, and, in spite of the passing of years, her words remain fresh and vital. And what chapters of grace and mercy have since been written in God's book of remembrance! Each year has seen new missionaries going forth. With few exceptions, the spiritual lives of those who have gone have been maintained and their witnessing has been used of God for the saving of souls. And the work of the Mission on this continent is now firmly established and is full of promise for future days. All this is of God's great grace, and we give the praise to Him alone.

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"Hitherto hath the Lord helped us;" (1 Samuel 7: 12). The people of Israel were in a bad plight. The Philistines had proved too great for them, and had sorely discomfited them. Moreover, they had laid impious hands upon the sacred ark and had carried it from Eben-ezer unto Ashdod, and had actually taken it into the house of Dagon and had set it by Dagon. And the result was that the people were more than humiliated; they were conscious that God had left them and that now, before those strong Philistines, they would be as stubble before the fire. Despair, therefore, laid hold of them. Nor were they much comforted even when the Philistines, because of God's judgments, sent back the ark to Kirjath-jearim. Jehovah was still far removed from them, and they could have no courage until He was again on their side. And just then was God's opportunity, as it always is when hearts feel their helplessness and need. Also, in dealing with the situation, He went to the source of evil: "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth and prepare your hearts unto the Lord and serve him only, and he will deliver you out of the hand of the Philistines." So Israel put away their false gods, and served the Lord only. Then "the Lord thundered with a great thunder upon the Philistines, and discomfited them; and they were smitten before Israel." Thus it was that Samuel set up a memorial stone, and called it Eben-ezer, or "the stone of help." And thus we too set up our memorial stone this day, for the ancient story has been lived over again, during the past twenty-five years, with both its sadness and its joy. "Hitherto hath the Lord helped us." And henceforth, the Lord will help us.

# Monies Acknowledged by Mission Receipts

## From Philadelphia

### FOR MISSIONARY AND GENERAL PURPOSES:

October, 1913

| Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1—576.... | $ 5 00 | 7—588.... | $ 10 00 | 11—598.... | $ 25 00 | 16—608.... | $ 50 00 | 21—618.... | $ 1 50 | 30—632.... | $ 25 00 |
| 577.... | 1000 00 | 589.... | 3 50 | 599.... | 125 00 | 609.... | 10 00 | 22—619.... | 5 00 | 633.... | 60 00 |
| 2—578.... | 416 66 | 590.... | 25 00 | 13—600.... | 1 00 | 610.... | 1000 00 | 620.... | 1 00 | 635.... | 5 00 |
| 579.... | 1 55 | 9—592.... | 5 00 | 601.... | 30 00 | 17—611.... | 1 00 | 621.... | 5 00 | 31—636.... | 25 00 |
| 3—580.... | 75 00 | 593.... | 25 00 | 602.... | 50 00 | 18—612.... | 60 00 | 23—623.... | 10 00 | 637.... | 65 |
| 4—584 (Int.) | 29 70 | 594.... | 5 00 | 14—603.... | 1000 00 | 20—613.... | 10 00 | 24—624.... | 65 00 | 638.... | 50 00 |
| 6—585.... | 2 50 | 595.... | 1 00 | 604.... | 200 00 | 614.... | 15 00 | 28—628.... | 4 50 | | |
| 587.... | 3 00 | 596.... | 1 00 | 605.... | 9 72 | 615(Int.) | 104 05 | 29—630.... | 1 25 | | $4579 11 |
| | | 597.... | 5 00 | 606.... | 9 73 | 21—617.... | 5 00 | 631.... | 80 | | |

### FOR SPECIAL PURPOSES:

October, 1913

| Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 3—581.... | $ 60 00 | 3—583.... | $ 15 00 | 15—607.... | $ 25 00 | 27—625.... | $ 15 00 | 27—627.... | $ 10 00 | 30—634.... | $ 30 00 |
| 582.... | 30 00 | 6—586.... | 25 00 | 21—616.... | 5 00 | 626.... | 15 00 | 28—629.... | 3 00 | | |
| | | 8—591.... | 181 50 | 22—622.... | 10 00 | | | | | | $424 50 |

## From Toronto

### FOR MISSIONARY AND GENERAL PURPOSES:

October, 1913

| Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 1—740.... | $ 5 00 | 4—755.... | $ 11 15 | 11—771.... | $ 1 00 | 16—782.... | $ 5 00 | 794.... | $ 10 00 | 29—807.... | $ 5 00 |
| 741.... | 5 00 | 6—756.... | 5 00 | 772.... | 1 00 | 18—785.... | 5 00 | 24—795.... | 5 00 | 30—808.... | 25 00 |
| 2—747.... | 9 76 | 757.... | 5 00 | 733.... | 7 00 | 20—786.... | 5 00 | 25—796(Int.) | 155 92 | 31—809.... | 6 00 |
| 748.... | 3 50 | 759.... | 2 00 | 13—774.... | 1 40 | 787.... | 5 00 | 27—798(Anon.) | 2 00 | 810.... | 50 00 |
| 750.... | 5 00 | 7—760.... | 4 50 | 775.... | 50 00 | 21—788.... | 10 00 | 799(Anon.) | 3 00 | | |
| 751.... | 1 35 | 761.... | 95 00 | 776.... | 25 00 | 22—789(Int.) | 351 37 | 28—800(Anon.) | 5 00 | | $1436 60 |
| 4—752(Anon.) | 6 00 | 764.... | 4 15 | 14—777.... | 5 00 | 790.... | 2 00 | 801.... | 5 00 | | |
| 753(Anon.) | 10 00 | 8—766.... | 50 00 | 779.... | 5 00 | 791.... | 22 00 | 802.... | 4 00 | | |
| 754.... | 1 00 | 767.... | 75 00 | 780.... | 10 00 | 792.... | 5 00 | 29—803.... | 50 | | |
| | | 10—769.... | 5 00 | 16—781.... | 6 00 | 23—793.... | 50 00 | 804.... | 285 00 | | |

### FOR SPECIAL PURPOSES:

October, 1913

| Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount | Date No. | Amount |
|---|---|---|---|---|---|---|---|---|---|---|---|
| 742.... | $ 10 00 | 1—745.... | $ 6 00 | 7—762.... | $ 5 00 | 11—770.... | $ 30 00 | 17—784.... | $ 30 00 | 29—806.... | $ 30 00 |
| 743.... | 30 00 | 2—746.... | 12 50 | 763.... | 35 00 | 14—778.... | 15 00 | 25—797.... | 5 00 | | |
| 744.... | 10 00 | 749.... | 7 50 | 8—765.... | 5 00 | 17—783.... | 10 00 | 29—805.... | 6 00 | | $264 50 |
| | | 6—758.... | 10 00 | 10—768.... | 7 50 | | | | | | |

### SUMMARY:

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|---|---|---|
| **From Philadelphia—** | | |
| For Missionary and General Purposes | $4,579 11 | |
| For Special Purposes | 424 50 | |
| | | $5,003 61 |
| **From Toronto—** | | |
| For Missionary and General Purposes | $1,436 60 | |
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| | | 1,701 10 |
| | | $ 6,704 71 |
| Brought Forward | | 62,330 80 |
| | | $69,035 51 |


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China Inland Mission

Germantown, Philadelphia, Pa. 507 Church Street, Toronto, Ont.

# CHINA'S MILLIONS

TORONTO, DECEMBER, 1913

## God's Dealing with Jacob

BY MRS. GRACE STOTT

*"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad . . . . and in thee and in thy seed shall all families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."*—GENESIS xxviii : 13-15.

IN order to understand the position in which Jacob was placed at this time it will be necessary to go back to Genesis, the 25th chapter, where in verse 23, before Esau and Jacob were even born, God had distinctly said, the elder (or greater) shall serve the younger. This declaration was given to Rebekah. We cannot but suppose that she and her husband often talked over the will of God concerning these children, but there seems to have grown up in the hearts of both a favoritism, which has been the bane of many a family since. In verse 28 we read, "And Isaac loved Esau because he did eat of his venison, but Rebekah loved Jacob." Isaac, for a selfish and sensuous reason, deliberately set himself against the will of God. He loved Esau and determined that he should get the blessing which God had designed for Jacob. Rebekah, on the other hand, sided with the will of God, not because it was His will, but because Jacob was her favorite.

In chapter 27 and verse 29, Isaac, believing that he was blessing his eldest and favorite son, said, "Be lord over thy brethren and let thy mother's sons bow down to thee;" and though in reality he was blessing the right one, in intention he was giving away Jacob's portion to Esau against the revealed will of God. Rebekah was scarcely less to be blamed. Instead of leaving God to work out His own purpose and carry out His declared intention, she set about to help Him in her own crooked and deceitful way. "He that believeth shall not make haste." But she feared God's purposes might fail and chose by strategy to bring about God's decree. She succeeded because she was in line with the will of God. But God allowed her, and Jacob also, to suffer all the bitterness of their sin and folly. Rebekah had to send away her beloved son, never again to see him on earth; while Jacob had to be a wanderer from his father's house and endure long years of hardship before ever he could see his native land again. In the verses just preceding those given we find him a fugitive from home. He had gone from Beersheba toward Haran, and he tarried all night in a certain place, and there he had a wonderful dream, which we are now to consider. He saw the angels of God ascending and descending upon the ladder that reached from earth right into heaven. He saw God standing above it and heard His voice saying, "I am the God of Abraham thy father, and the God of Isaac." How remarkable it is that God should say that He was the God of Isaac, poor failing Isaac, who seems to have lived more for self than anything else. And yet I presume it was because he was Abraham's son, and that through him the blessing would flow, that He said, "I am the God of Isaac."

God then gave a wonderful promise to Jacob, wholly unconditional, one of the few promises not conditioned. How often we find such words as these, "In all thy ways acknowledge Him and He shall direct thy paths;" or again, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Sometimes we fail of the promise because we have failed in the conditions. But here no conditions are laid down. After telling Jacob what his future would be, in the 15th verse God says, "And behold, I am with thee." This meant constant companionship for Jacob. Poor erring Jacob, who had dishonored God in deceitfulness and neglect of His ways, is here told that the Almighty God will be his companion. But that is not all,—"And I will keep thee in all places whither thou goest." That meant that God was to be his guardian. Supposing an honorable man is made guardian of an orphan child, how he watches over the interests of that child, and the more he feels the responsibility the greater will be his attention to its interests, sometimes even putting them before his own. So God was pledging Himself to be the God of Jacob wherever he went. But He goes even further than that,—"And I will bring thee into this land." That is guidance, guiding back into the ways of God. And further still,—"For I will not leave thee until I have done that which I have spoken to thee of." Here is a promise clear and direct, unconditional and as free as God Himself. Then Jacob awaked out of his sleep and said,

"Surely the Lord Jehovah is in this place and I knew it not." And he was afraid and said, "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." He had not been accustomed to intercourse with God. It was not his daily habit; and His unexpected presence filled him with fear, although it must have inspired him with great strength and encouragement. However, instead of receiving it as the word of God Whose word had power, he begins, as seen in the 20th verse, to make a vow, and for every "I will" of God's, he introduces an "*if*." "If God will be with me"—why, God had said he *would* be with him! "If God will keep me in this way"—God had told him He *would* keep him. "And if God will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." Oh, what a miserable return for God's grace! Making conditions where God had made none, introducing self into the very presence of God, declaring that if God would do for him all that he wanted, then—but only then—he would be His servant. And note how marvellous is the grace of God. Why did He not turn away and say, "How can I bring blessing through such a one at that?" But instead, His grace fails not, and He takes Jacob up on his own terms.

I think that the Apostle Paul must have been thinking of this passage when he wrote Hebrews 13: 5, 6; "Let your conversation be without covetousness, and be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee." And so in mercy God accepts Jacob's vow. In chapter 31, verse 13, we read, "I am the God of Bethel where thou anointedst the pillar and where thou vowedst a vow unto me. Now arise and get thee out from this land and return to the land of thy kindred." That vow was not forgotten by God; and it must not be forgotten by Jacob, and so we find God sending him again and again back to Bethel to the place he had anointed. In the 25th chapter we read, "Arise, go up to Bethel and dwell there, and make there an altar unto God that appeared unto thee when thou fleddest from the face of Esau thy brother."

So God's mercy deals with us in spite of our failure, in spite of our weakness and even of our sinfulness. The grace of God faileth not. We may well take home to our hearts these promises; "I will be with thee"—our Companion. "I will keep thee"—our Guardian. "I will bring thee"—our Leader. "I will not leave thee until I have done that which I have spoken to thee of." "For all the promises of God in Him are yea, and in Him Amen." May the Lord make each of us faithful to do His will, and above all, to do it in His way.

# Women's Work for Women in China

BY I. A. R.

THE importance of women's work for women in China cannot, we feel, be too greatly emphasized. God has in the past graciously and signally blessed the efforts and ministry of His children in this connection. In view, therefore, of the present-day opportunity in China and of the unspeakable need, we devote this issue of "China's Millions" to a consideration of some of the work which missionary women are being used to accomplish for Him in that land.

Different phases of this work are presented by those intimately connected with such lines of work on the field. It would be difficult to give these phases an order which would indicate their relative importance, as one line of work is so dependent upon another; each, in a sense, being fed by others. But that all tend to the one great end is the *joy* of those who are privileged to be fellow-workers with Him in that needy land.

### STATION WORK

In order that certain lines of work may be developed, it is the missionary's aim to secure as early as possible a suitable building as a central station in an important town or city.

CALLING ON THE MISSIONARY
*Photograph by Mr. C. H. Stevens*

The history of the stations already opened is fraught with an interest which a mere word picture fails in any adequate degree to describe. How true it is that the most precious fruit is the result of the corn of wheat which has fallen into the ground and died. Verily, it did not abide alone!

Station work, then, with its many activities, occupies much of the missionary's time, and conclusively proves how imperative is women's work for women in China.

Each station has at least one guest-hall for women. Here, those who call at the Mission Compound are received by the missionary or her Bible-woman. Even in one day, many and golden are the opportunities for the preaching of the Gospel. In the course of conversation various subjects are touched upon, such as the missionary's home and country, the visitor's home and family, until an

acquaintance has been made and the confidence won. How often the unveiling of sorrows opens the way for the message of love.

Scripture texts, hymn-sheets or pictures on the wall prove helpful in interesting those who seem less approachable in other ways. Throughout China, women go from these guest-halls each day with a new conception of the motive of those who have come to dwell in their midst. Will you not pray that it may be with the consciousness that Jesus *was* in the midst?

CHRISTIAN WOMEN OF IYANG CHURCH, SHANSI, NORTH CHINA

### HOSPITAL AND DISPENSARY WORK

Some stations have in addition to the guest-hall a room into which enter many of China's suffering women. Those who enter, come out with at least a realization of the missionary's heart of love, perhaps with a remedy for the body, while at the same time they have heard of Him who alone can heal the soul. Frequently, a printed message is carried away which will be read by someone in the home.

This is a form of station work which has been owned and blessed to the opening of hearts and homes. To the few, comparatively, belongs the honor of thus ministering to the women of China through the hospital and dispensary, but wide is the field of service to which it may lead. It quickly begets confidence and introduces others who can go with the direct message.

These two lines of station work play an important part, not only during initial stages, but at all times, in relation to the ministry rendered in the Lord's Day and mid-week services.

### CHAPEL WORK

Sunday spells opportunity. All who enter the Compound during the week receive invitations to attend any or all of the services of that day and bring their friends. The missionary is busy from early till late, but how happy she is in it all!

The mid-week service, or class, is the time for deeper teaching; although Sunday also has a class where the Bread of Life is broken and given to those who know Him or are seeking the truth.

### VISITING

The out-door part of station work is closely related to the Sunday and mid-week services. Hence free afternoons are spent in house-to-house visiting in the city or nearby hamlets and villages. Advantage is taken of the absence of any of the regular attendants at worship to visit at their homes. Openings also are sought by going along new streets or to a friendly village in the hope of someone's saying, "Will you come and sit down?" This work is probably the best antidote to any approach to depression on the part of the missionary. The gladness which floods the heart thus privileged to give the tidings of great joy, banishes the Enemy and causes anything akin to discouragement to flee.

### BIBLE SCHOOLS

For the quickening of those who have grown in grace and for the upbuilding of weaker ones, Station Classes, or short session Bible Schools, have become a feature of station work. Seasons of ten days or two weeks duration are chosen when busy mothers can best be spared to come apart in this way for daily teaching in classes. The classes are arranged according to age and spiritual knowledge. This systematic teaching of the Word lays the foundation for a deeper faith in God and enables the women to be brighter and truer witnesses in their homes and districts. The interchange of spiritual experience, the realization of the kind of trials and temptations against which others are struggling, and the seasons of fellowship in prayer during the days together, combined with the teaching given, cause these classes to be most sacred and helpful to those who attend. God has most graciously and markedly used this work to the upbuilding of His Church in China.

### CHILDREN'S SCHOOLS

Few, if any, station centres are without school work in some form or other. The importance of this work has always been recognized, and in the light of the present day opportunities cannot be too strongly emphasized.

In former days God used the day school to disarm prejudice and win hearts. This is still one of its uses, while in many instances, the children of Christians receive through it their primary education.

Highly privileged indeed are those missionary

TRAVELING BY CART IN NORTH CHINA. THE HEAVY SPRINGLESS CARTS NEED TO BE WELL PADDED WITH THE TRAVELER'S BEDDING. THE MAT COVER IS TO KEEP OFF THE SUN'S RAYS. THE LONG WHIP, SEEN STUCK IN THE FRONT OF THE CART, WILL REACH THE LEADING ANIMAL

*Photograph by Mr. M. Beauchamp*

women whose gifts and training have fitted them for the sacred responsibilities of boarding school work. It is the daily, practical living of the life of Jesus, by the power of His Spirit, which influences the lives of these young girls, mentally, morally and spiritually. Added to this is the education received. Crowning all, thank God, there is in many, many cases, the personal acceptance of Jesus Christ who alone is able to mould and transform lives which are possessed of such wondrous possibilities.

### ITINERATION

The above is but a glimpse of the work which it is possible to do in a given centre in one of China's needy towns or cities. Much of that which has been mentioned is the outcome of the constant and persistent itinerant work done by so many of God's faithful ones. Only He whose sent-ones they are, fully understands the sacrifice, loneliness and *joy* which characterize the life of the itinerant missionary. Alone—yet not alone, because of His presence. Alone—yet not alone, because of many who throng to see if not to hear. From early morning, oftentimes, until late in the evening, there is scarcely a minute without an opportunity to tell the Gospel story or to give teaching to some true seeker.

In so many out-of-the-way places in China, lights are shining out in the darkness because of the missionary who has sought and found a place of abode in their midst for a longer or shorter time.

From the shelter of the village inn or farm house the surrounding hamlets are visited and God's message of love given. He, by His Spirit, opens the hearts and Jesus is received.

The early spring and late autumn days prove seasons when a listening ear can more readily be gained. In some sections winter is the time when women are less busy and therefore more apt to heed the word spoken.

These repeated trips to country and village homes feed the work at the central station in all its branches and develop in many instances village classes and outstations. These, in their turn, become strongholds from which it is possible to send the light still further afield.

### YE ALSO HELPING TOGETHER BY PRAYER

Meagre and inadequate as this description is, there is the hope that it may be used to stimulate or create a *living* interest in women's work for women in China.

Will not the "intercessory missionary" at home seek to follow her "representative" in the field throughout the round of one or more of these lines of work? Ask from God Himself the clearness of vision which will make you see, as before you, those to whom the missionary ministers. Let your heart follow these women as they go in and out of guest-halls, dispensaries, Sunday and mid-week services; as they are visited in their homes or are taught in Bible schools.

Surround with your prayers the young lives of those in the day and boarding schools, realizing how the future of these lives depends so much upon this unceasing, prayerful remembrance. Remember before God their spiritual decisions made in the school, but yet to be tested in the difficult life of Chinese homes. Journey with the itinerant missionary as she journeys, or let your thoughts dwell with her as she lives for weeks or months in isolation.

Beseech God for eyes to *see* the multitudes of women still unreached whose souls are precious to Him and whose lives He is longing to transform.

God is graciously holding open the door of opportunity and inviting us to enter. He seeks for women whose eyes have seen the King, who know the power and preciousness of the blood of Jesus Christ, whose hearts are filled with the Holy Spirit and who *yearn* with His compassion over perishing souls.

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One-fifth of all the women of the world are found in China. One baby girl out of every five is cradled in a Chinese mother's arms. One young girl in every five questions life with wondering eyes from behind the paper windows of a Chinese dwelling. Of all the wives and mothers in the world, one out of every five turns unavailingly to a gilded Goddess of Mercy. One out of every five at the close of life passes into the Shadow, never having heard of Him who alone can rob death of its sting. One-fifth of the women of the world are waiting, waiting in China, for the Savior who so long has waited for them.

THE WAYSIDE INN. A CHARACTERISTIC REFUGE OF THE ITINERATING MISSIONARY

# Three "Brands Plucked Out of the Fire." Zech. 3:2

BY MISS MARIE GUEX, CHANGSHAN, CHEKIANG

I. Some time ago a young man, who for long tedious years strenuously worked to effect his own deliverance from sin, was in a marvellous way brought to a knowledge of the truth. From the day he received Christ he stood fast, testifying everywhere with joy to the saving grace of God. The lost condition of his relatives became a matter of great concern to him, and he faithfully pled for them before the Lord. There being no "Jesus Hall" in his village, he endeavored to persuade his aged mother to come to Changshan. She, however, was reluctant to travel so far, but at last yielded to his earnest entreaties and came to visit us. Well do I remember the day when she arrived. With her was an attractive little maiden of seven or eight summers, gaily attired and oh! so shy,—her grand-daughter, upon whom she leant as upon a staff, for though tall and erect she was feeble, being seventy odd years of age. "The keepers of the house were trembling, and the strong men were bowing themselves." There she was, with "weak hands," "feeble knees," and "fearful heart." We were the first foreigners she had seen, so when we drew near to welcome her she betrayed some apprehension, but a woman, a relative, who was serving us, soon dispelled her fears by spontaneously and vehemently discoursing upon our goodness and virtues, exaggerating these in true Oriental fashion. Before long both Grannie and "Gay Humming Bird," the child, felt at home and showed pleasure every time we sat by them for a chat. Their dialect was a difficult one and we only knew it imperfectly. Ordinary conversation they could understand, but when we introduced the subject of salvation through faith in Christ they were slow to comprehend. The "happy sound" (*Fuh-in*) struck upon unaccustomed ears, and the sweet melody was hard to retain. Her son and our woman-servant knew it, so they would help us to make the meaning clear to them, as we slowly sang over and over again the "wonderful words of life." Poor worn-out pilgrim! Our hearts ached as we thought of the long, dreary life of estrangement from God behind her, of her record of sins unpardoned. Would she ever understand? Faith remembered the Lord's words to the Prophet of Sorrow: "Is there anything too hard for Me?" and the confident answer: "There is nothing too hard for Thee." Therefore we said, lifting up our hearts to God: "Open Thou the deaf ears, loosen Thou the tied tongue and cause it to sing." We believe the prayer was answered. When the time came to return to her far-distant home, her heart was softened, a change had taken place. We were her friends and Jesus was no more a stranger to her. She never forgot that visit to the "Jesus Hall" in Changshan. Her believing son refreshed her memory each time he visited his home. About eight months ago a painful disease developed itself on the face and in the mouth of our friend. The medicine we gave her allayed her sufferings somewhat, and many prayers were made for her. Her son, visiting her and finding her in such great pain and so distressed, remained by her to comfort her, speaking often about Jesus the Savior, the Great Healer of soul and body. She became awakened to a sense of her sins and knew they would condemn her, so she continually cried to God for forgiveness and for release from suffering. Her loved son explained to her that faith in Jesus would cancel all her sins, that she must fix her thoughts only on the Savior. After some weeks she grew calmer and could fully realize that she was forgiven. As the body became weaker, the pain also grew less, and her moanings were changed into songs of deliverance and thanksgiving. Great then the joy of mother and son! Ten days ago "the silver cord snapped asunder," and "the golden bowl broke." She was seventy-eight years of age. "Fallen asleep in Christ" till the voice of the archangel shall wake her to meet the Lord in the air, to be forever with the Lord!

DIFFICULTIES IN ITINERATION IN NORTH CHINA
*Photograph by Mrs. L. H. Linder*

*"Long suffering . . . . not wishing that any should perish!"*

II. Four miles from Pehshihkiai is a village prettily situated at the foot of some lovely hills. Our visits there were to an old lady blessed with two Christian sons. She often heard of Jesus from their lips and from ours; but, like many others, she was always extremely busy with all-absorbing trifles. Her attention was very difficult to capture even for a few minutes. She was most kind and sympathetic, nodding her grey head approvingly though she did not take in our meaning in the least, nor understood why we should be so pressing, so concerned about her. She would often interrupt us or dart off to come back presently, all smiles, sitting down by us and stroking our hands gently, talking the while. Dear

soul, she was quite unconscious that her sun was quickly setting. She was not troubled about her sins, nor about where she would spend the life beyond. She had been moving within a narrow circle all these long years, and saw no reason why she should enlarge it. As yet she had seen "no beauty in Him that she should desire Him." She had not apprehended that her transgressions had wounded Him. When we left for furlough she was, apparently, still unmoved; so we could only continue with her sons to pray for her. On our return we went to see her, for we heard the gracious Lord had spared her life; that He had dealt with her through afflictions and that a strong desire to turn to the God her sons worshipped, had sprung up in her heart. She knew herself to be a sinner undone. She had welcomed the Savior and had been eagerly wishing to see us to arrange about her baptism. We had a most hearty reception. They led the venerable mother out of her room. With unsteady steps she advanced toward us, her hands outstretched; we rose to meet her, and looking up into her face, we saw she was blind! Yes, the things around she could see no more. We sat down side by side. How different she was. She had heard His "Peace be still!" and "there was a great calm." We had no more difficulty in capturing her attention. Her delight was to hear of the One who had suffered and died that she might live. The withdrawal of her bodily sight, a trial indeed, had been turned into a blessing. Spiritual sight had been granted. "Out of darkness into His marvellous light" she had come. How we enjoyed listening to her telling it all in a soft, subdued voice. She is seventy-nine, her pilgrimage will soon be over, and then she, too, though only "a brand plucked out of the fire," at His coming shall go and meet the Lord in the air. Pray she may shine more and more till she sees Him face to face, and enjoys pleasures at His right hand for evermore.

*"Come unto Me all ye that labor and are heavy laden. I will give you rest."*

**III.** The first time we saw her she looked sad and tired, for the road she had been treading had been rough and long. On her face deep furrows testified of her many sorrows. She belonged to a class of women I always and specially pitied in China. Poor to destitution, with three sons scarcely able to keep the wolf outside their door, she was obliged in order to keep soul and body together to go one week in turn to them to eat the meagre pittance they gave her. Now old and not able for work, she knew she was a burden. "If only," thought she, "I could find rest, a tiny corner, and not have to move all the time! O that death would soon release me from my troubles!" She spoke of it to her children, so after long deliberations they agreed that the eldest son, provided the others helped a little, would take the mother permanently with him. He was a Christian, else maybe the thing would not have been so easily decided. His home was near the "Jesus Hall," and it was owing to this that we came to know her; her son brought her to the Sunday services, hoping she would learn to worship the true God. As we were getting acquainted with her we found she was very accessible and willing to listen. Her heart seemed prepared. She, evidently, had heard the Good News from her son. The name of Jesus was already familiar to her, and she was thirsting and hungering after rest. In the arms of faith we carried her, as she was, to the feet of Jesus, claiming her for Him. She had told us she was a vegetarian, and had been for over thirty-five years, heaping merit against the day she would have to account for her sins. Could she let that merit go? She wanted rest truly, for she had none. But was that thirty-five years of merit the price she must pay for it? We had to tell her "Yes, it is so!" Salvation is not of ourselves, not of works. It is through faith, the gift of God. We said to her, "Why regret your 'dead works'? Merit you have none, only sin. Satan, the deceiver, has held you fast all these years. Now, if you will, you can be loosened from your bonds." So, and as opportunity presented itself, we spoke to her. One day we were urging her to make up her mind to rise and go to the Savior, to cease from her labor and drop her heavy burden at the feet of Him who would give her rest and in no wise cast her out. The gracious Holy Spirit winged the words home to her heart. She accepted the truth, and declaring herself bankrupt before God, she broke her vows. How we did rejoice over this another "brand plucked out of the fire." After that, and though her outward circumstances were but slightly altered, "the peace of God" ruled within. At last she had found a true, abiding resting-place in the heart of the lowly Jesus. She died peacefully not long since, being seventy-six years old, so happy to go "to be with the Lord, which is far better." Saved by grace alone!

"For a space the tired body
Waits in peace the morning's dawn,
When there breaks the last and brightest
Easter morn."

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## The Prayer Union

In 1893 a Prayer Union was formed in connection with the C.I.M., for the purpose of calling forth increased and more systematic prayer for China, and to link together those widely scattered friends who were already praying for that land. An annual letter is sent to all those who join, calling attention to special subjects for united prayer and thanksgiving. Should anyone who reads these lines feel constrained to join this band of praying friends, he or she is warmly invited to write to the Secretary of the Mission, at Germantown or Toronto, who will gladly supply fuller information. No pledge or fee is asked, but it is hoped that the close touch with other persons praying for China, which this Union affords, will stimulate and help systematic intercession.

Regular prayer meetings for China are held at several centres, particulars of which are given on the inside cover of this publication each month. Friends are warmly invited to attend any of these gatherings. Should any feel led to organize similar gatherings in other places—say monthly meetings for prayer—we shall be thankful to hear from them. Any help, such as the sending of news for reading at these meetings, will, as far as that is possible, be gladly given.

A GIRL SOLD BY HER FATHER FOR IMMORAL PURPOSES, ABOUT TO BE PUT ON THE STEAMER FOR SHANGHAI. THE GIRL IS KNEELING IN THE CENTRE OF THE GROUP, GUARDED BY THE MAN WHO HAS BOTH HANDS ON THE RAIL. THIS IS A COMMON SCENE IN SOME PARTS OF CHINA.
*Photograph by Rev. Charles Thomson*

# School Work at Yuanchow

BY MRS. JAMES LAWSON, YUANCHOW, KIANGSI

THE city of Yuanchow is noted throughout Kiangsi, the province to which it belongs, and in the adjoining provinces also, for its traffic in little girls. Here they are bought, trained, and sold to supply the demand. The life of enforced sinfulness begins at the age of eight years or even younger. The moral condition of the people is simply appalling — *everything suggested by the word "Sodom"* (except the destruction of the city) *is true of Yuanchow.* The awful description in Romans 1 of those whom "God gave up" might fittingly be applied to the people amongst whom we are working.

To help the Christians and inquirers, and as a protest against this wickedness, we decided to open a school. Our aim was to give the girls an opportunity of getting some moral training, as well as a simple, practical education that would fit them to be true wives and mothers in the future.

The first year only three came. But parents soon saw that there were advantages to be gained, and the second year a good many more were allowed to come. Arriving at the school at nine a.m. and leaving at five p.m., they still had time to do some work in the home if necessary. A few small boys were also permitted to come and study with the girls.

This was the beginning of the school. We very soon saw, however, that in order to set before the girls a true moral standard we must have them entirely under our care. Then a few friends in the home lands became interested, and funds came in, which seemed like guidance to go forward. Just at this time the mother of two of the scholars was killed by an accident. As their surroundings were anything but helpful, we decided to begin a small boarding school at once, and so take the two girls in.

Another incident happened at this time that created a great sensation in the city and near villages. A woman had bought a wee girl of seven or eight years of age. The woman having unlawful connections, the child's duty was to keep a watch when the husband was out, and inform the woman as soon as he came in sight. One day the little girl, getting interested in her play, forgot her duty, and the woman's secret was discovered by the husband's unlooked-for return. That night this cruel mistress took the child as she went to bed and stabbed her with an awl, all over her body, until she died. Then a rough box was procured, the poor girl's body was pushed into it, and some money was given to the night watchman to take it away.

The murderess washed her hands of the affair, and felt satisfied that by this act she had "saved face." But she reckoned without the watchman. It was near dawn as he carried his burden away. Rain began to fall, and not liking to get wet, the man threw the box down at a temple door until the rain should cease. One of the city "roughs" passing at the time, saw the box, and wondering what it contained, pried up a corner, saw the poor body with the awl pricks, and knew at once that there had been foul play. He soon found out from the watchman where he got the box, then together they went to the woman to exact money. Money was refused, and out of spite, they published the crime.

Presently immense crowds gathered to see the box and its contents; thus before long the official was obliged to take action. It was found at the inquest that there were over one hundred wounds from the awl on the little body. The woman for a time escaped, but was captured, and put in prison. Then, after public feeling had died down, she was released on payment of a bribe of two or three hundred dollars.

This awful event impressed upon us the necessity of getting our girls out of such surroundings at once. By giving up part of our dwelling house for dormitory and dining room, we were able to take in twelve girls—the youngest being six years old and the oldest thirteen.

About three years ago some friends in the United States and England, sent us money to be used for the school. With this we built a fine large dormitory which could accommodate forty girls, giving them plenty of light and fresh air, and a beautiful view of the hills from every window. At present there are

seventeen boarders and four little day scholars. Nineteen boys have their day school in another building on the premises.

We teach the Bible, of course,—with reading, writing, arithmetic, geography, history, singing, drill, needlework,—and the elder girls, weaving also. The progress they have made and the improvement in their appearance are much talked of in the city. We had an application from the Mayor of Yuanchow to allow girls from well-to-do heathen families to come to our school, but we feel that our first duty is to help the children of Christians and inquirers, and we could not consent to mix them.

Undoubtedly the home life with us, out of school hours, is telling on the scholars even more than the books they study. The regular bath (which the Chinese think impossible in winter time), the plain diet, etc., are benefiting the physique of the girls, so that their parents appear very proud of them as they watch them march in to take their places in church on Sunday. Most of them have professed to have given themselves to the Lord, and three of the eldest have given proof of change of heart.

All who come to the school must unbind their feet, and none may be betrothed until they are sixteen years old and then only into Christian families. Several of the scholars, though themselves from heathen homes, were betrothed into families that became Christian; others, from homes now Christian, had been previously engaged to heathen boys. In every case these latter engagements have been annulled, the heathen not being at all anxious to connect themselves with those who had "eaten the foreign religion."

2 MISS YEN IN FOREIGN DRESS

Of course it is still "the day of small things" with our school. The work is all comparatively new. Our hope is that as the number of scholars increases, those of the girls who do not marry for some time may become teachers. We have one,—Yen Kuh-siu, who having been one of our first pupils, is now a most valuable helper.

GROUP OF GIRLS IN YUANCHOW SCHOOL. YEN KUH-SIU IS SEATED IN THE CENTRE OF THE GROUP.
*Photograph by Mr. James Lawson*

She came to us at sixteen years of age, having already had some education from a Chinese standpoint, that is, she could read and write. She also knew the facts of the Gospel. Just before this, her father had arranged to sell her as a concubine, to a wealthy man, an M.A. The little band of Chinese members protested, and hindered the transaction. Miss Yen stayed on with us, industriously studying her Bible and other books. Thus when the boarding school was opened, she naturally took the place of head scholar, afterwards becoming assistant teacher and matron. Though only twenty-three years old, her quiet dignity commands respect, while her consistent life and earnest preaching (for she is indoor Bible-woman also) are a great joy to us. She has three classes of children each week for instruction in Scripture, and is certainly "apt to teach." The girls also learn from her how to cut out and make their own clothes and shoes, as well as to embroider, knit and crochet.

Please pray for the "Nourish Virtue" School, as it is called. We do indeed want God's blessing to be very manifest, for though small, it is the first Christian school to be opened for many miles around, and is an object of interest to officials and people, as well as to those more immediately concerned. May God hasten the time when the little girls of Yuanchow shall know the happy innocence of childhood, and grow up to see the possibilities of noble womanhood.

# Station Work in West China

BY MRS. B. RIRIE, KIATING, SZECHWAN

WE did not suffer on account of the rebellion. The people and officials had a sensible notion that we have nothing to do with it. It is a great relief to be free from suspicion in political matters.

The people come willingly enough to listen to the Gospel, but there is no general breaking away from idolatry. However, there are exceptions, and plenty of indications of loss of confidence in idolatry. The last idol procession was a mere nothing, and many temples have been changed into schools. The people do not come to church on Sunday much, but most of them are not their own masters. The evening meetings are very well attended by quiet, respectful audiences.

The school is started again with fewer pupils than usual. I suppose the disturbed state of the country will account for the deficiency, as well as the fact that

the bigger boys have gone away to higher schools. Two of our boys are away at a law school in Shansi. Others have gone to Ch'engtu. One old boy, who was brought up in our old orphanage, is now postmaster in a place near Ch'engtu. He is a quiet, steady young man and a Christian. He belongs to the C. M. S. Church there. He still wants me to look after him and get him a good Christian wife, which I am endeavoring to do. He is putting his younger brother through his education, and paying for it.

As outsiders do not understand the church services, I encourage the outside women to come to me on Sunday afternoon. There is a swarm of small children and babies. Consequently we cannot have a quiet meeting, but it is just for that reason I have it, as mothers with babies cannot get much in the morning meeting. They so often have to go out with noisy children. So we have little groups of grown ups and children learning tracts. I am giving a text card and a new book when one is learned. We have a little service of a few minutes at the end. We sing our first book through—it consists of little choruses, very easy to learn—and I explain one or two, then we have a very short prayer, such as I want them to learn to pray. The Bible-woman is finding some of them want help during the week. I think it is going to grow in interest. We expect to have some baptisms soon. We are thankful for *any*. The work was left so long.

WOMEN GRINDING FLOUR WHILE BABY SLEEPS STRAPPED TO THE MOTHER'S BACK

# Itineration Work in Southwest China

BY MISS ELEANOR PILSON, YUNNANFU, YUNNAN

LAST Autumn, Miss Peet and I were transferred from our old station in Honan, Central China, to this distant province of Yunnan. We are very thankful that God has permitted us to come to such a great, needy field, and to be located in this teeming, provincial capital.

Besides the great opportunity for local work, there are wide opportunities for itinerant preaching, north, south, east and west, in extensive unoccupied districts. To the west, one must travel by chair about thirteen days before reaching another mission station, and the nearest station for work among the Chinese is four or five days to the north-east. A mission station for work among the aborigines is located about three days to the north-west of Yunnanfu; but this work is, I understand, distinctively for the tribes and not for the Chinese. To the south of us there is not one Protestant mission-station for Chinese or Aborigines all the way to the southern boundary of the province. Some idea of the extent of this unoccupied district to the south, may be suggested by the fact that in travelling on the railway which the French have engineered, through superb mountains from Tongking to Yunnanfu, one travels for two days, though often at a low rate of speed, through country without a single Protestant mission-station.

Having thought considerably of this needy field to the south, we made a trip of about thirteen days in this direction. During the greater part of nine days, we travelled through the country by sedan-chair, across commanding ridges, through mountain-girded valleys and exquisite lake scenery; and numerous opportunities were afforded for preaching along the way, sometimes at very isolated places. As we travelled from place to place, the people generally showed a disposition to listen to the Gospel, and our supply of books for sale was soon exhausted. The sale of gospels was especially good at Chengkiang, where our first stop of a day was made; and before we reached Ningchow, the last of the Scripture portions, a New Testament, had been sold at a little idolatrous village, tucked away among the mountains.

At Ningchow, we met with the most encouraging experience of the trip. Though our books were all sold, we still had numbers of tracts, hymn-sheets and some booklets for free distribution. On the morning of our first day there, as the Gospel was being preached before a temple, by a Chinese woman who had come with us, an elderly, respectable-looking man made his way into the centre of the crowd and seemed to inquire about the doctrine. A by-stander said, I think, that it was good. Later, one of Mr. W. E. Blackstone's booklets was handed to the inquirer, and with a rather commanding air, suggestive of leadership, he proceeded to read the little book aloud, for the edification of the crowd. Perhaps he read it from cover to cover. Certainly he consumed considerable time and seemed impressed by the doctrine set forth. He was invited to come to our inn to receive a Chinese Testament, which had been brought among our personal effects. The man's name was Luh. He gave us his name and address, and seemed to have some thought of inquiring further of the doctrine at the capital later on. If we were informed aright, this man is one of the leading citizens at Ningchow, and his influence, if enlisted on behalf of the Gospel, might count for much there.

In the afternoon of the day of the meeting with Mr. Luh, Miss Peet, with our woman helper and our

cook, went into the temple before which the Gospel had been preached in the morning, and this occasion proved a good opportunity for reaching numbers of women, as there was evidently some special celebration of heathen rites being held. Mr. Luh was again present, and there was a second elderly man, apparently also a leader, who later showed unusual interest in the new doctrine. He invited us to go next day to another temple, where there was to be a special gathering for idolatrous worship. It was an almost uncanny experience,—to be well received in a heathen temple by the very women who were gathered there for worship, and to be afforded an opportunity for preaching the Gospel almost in the midst of their wretched idolatrous rites. Mr. Kao, who had invited us, and who seemed in some way rather a master of ceremonies at the gathering, now and again hovered on the edge of the strange scene with evident interest. Once I think I noticed sticks of incense in his hand, even as he stood by, seemingly our patron and a promoter in the preaching of the Gospel. Yet incongruous as his attitude appeared, it is quite possible that even then a new sense of truth may have been stirring in his soul. His bearing toward us indicated an interest out of the ordinary.

He visited our inn more than once during our short stay at Ningchow, and even expressed the intention of coming to the capital in the following Chinese month to consult about having a place for Christian worship in the little isolated city in which he, too, seems to be a man of some prominence.

Of course, we cannot know what motive may have prompted such an idea, but surely we may look to God to turn any motive to good account, if it serve to bring a soul into closer contact with the Gospel.

# A Bible Woman Preaching

BY MRS. J. GOFORTH, OF THE CANADIAN PRESBYTERIAN MISSION, HONAN

MRS. Wang, as a preacher of the Gospel to heathen women, excels, I think, any I have ever heard. We came to this place five days ago. It is a new place. No foreign missionaries have labored here, so we have virgin soil to work on. Our old plan—renting a Chinese compound large enough to carry on both men's and women's work at the same time—has been adopted.

During the day Mrs. Wang, Mrs. Wu, and a new woman who is learning to preach, take turns with me in preaching to the crowds of heathen women who come. We have from twenty-five to fifty listening most of the day. Yesterday we had the preaching for women going for eight hours. As I need to be present most, if not all the time, the work is, I need scarcely say, rather taxing, but it is wonderful how the Lord does give the strength as we go forward.

Yesterday, when Mrs. Wang was speaking, a rather rough woman interrupted her by asking some foolish questions. Mrs. Wang, I could see, was very tired and speaking rather listlessly, when this woman, after disturbing us somewhat, rose to go. As she did so, she put her hand heavily on Mrs. Wang's shoulder, saying: "What good do you get out of this, any way?"

In a moment Mrs. Wang had lost her listlessness and, grasping the woman's arm, she cried earnestly: "You ask what good have I got from this. Stop till I tell you!

"Before Christ came to our home we fought and hated each other, so we were often about to commit suicide. My stepson and his wife were the same age as myself. The men could not stay at home for the rows. Then Christ came to us, and we learned to love each other. We live in love and peace with each other. Is *that* not something?

"My husband was an opium smoker before Christ entered his heart, then he gave up opium and became a clean, gentle man. Is *that* not worth something?

"Before Christ came I had had three children, and, though I prayed to the gods, they all died. After Christ came, I asked for a daughter and she was given me, and is now a bright, happy schoolgirl of fifteen years. I asked for a son and I got one. He is now a bright schoolboy of twelve. Is *that* not something?

"Before Christ came I was always full of fear. Fearful of the dark, fearful of evil spirits, fearful of even sleep, lest I should never wake. When Christ came I lost all fear, even of death, for I know he has a home ready for me when I die. Is *that* not something?

"Oh, my friend, I can't tell you in a few words all Christ has done for me, but I have told you enough to make you see there is something to be desired in this. Now tell me what good can you testify to from *your* religion?"

The woman all the time stood looking at Mrs. Wang in wonder. At last she said: "Yes, you certainly have got something. I'll come again."

I have given you this little sketch, but I wish I could draw for you the beautiful look on Mrs. Wang's face as she gave her testimony.

Mrs. Whitelaw of Kanchow, Kiangsi, upon returning from an itinerant trip, writes: "To-day we returned home, regretting we could not stay longer at our out-stations. I cannot tell you how our hearts went out to these people in love and yearning that they might know the true God. How many times have we yearned to know the language sufficiently to be able to talk for hours, plainly and intelligently, to all whom we meet. As one goes out among the people, and sees the hundreds who are as yet without the light of the Gospel, it makes one wish that they had ten lives and ten times the strength, but God can use the very weakest and the most insignificant vessel to glorify His name. Will not the need of these poor lost souls and the great opportunity open to you so touch your hearts, that each one will pray with more zeal than ever before for China. Last Sunday, June 8th, it was a joy to witness eighteen follow their Lord in baptism here in Kanchow. Will you not remember these also in prayer?"

## Our Shanghai Letter

BY MR. JAMES STARK

On the 25th of September we had the pleasure of welcoming Mr. Sloan here on his way back to England from Australia, and his helpful spiritual ministry in our midst has been deeply appreciated by those who have had the privilege of enjoying it.

Mr. and Mrs. Carl Polnick have completed their visit to the stations of the German China Alliance Mission in the province of Chekiang and Kiangsi. On 5th of October they left Shanghai for Tsingtao, Chefoo and Peking, thence proceeding to Germany by the Siberian route. The experience and the knowledge of the work which they have gained through the journeys they have taken will, I am sure, be of much value to them as they resume their service in behalf of China at Barmen, and those who had the pleasure of meeting them will retain happy memories of their fellowship.

The situation in Central China has considerably improved since I last wrote (August 30th), and in many districts the conditions have become normal; but in the provinces of Szechwan and Shensi the position of affairs has given cause for concern. Not a few cities have been looted by the troops or by bands of marauders. It is deplorable that those whose duty it was to protect the people against lawlessness should themselves have become brigands and terrorized the whole countryside by their acts of violence. Now that Yuan Shih Kai has been elected President by such a large majority, showing how firmly he is established in the confidence of the Chinese leaders, it is to be hoped that the Central Government will be able to assert its power in the provinces and completely restore order. The protection graciously granted during this prolonged period is cause for profound thanksgiving to God; but the need of prayer for the continued safety of God's servants throughout the land, as also on behalf of the central and provincial authorities, will be recognized.

A few weeks ago a riot took place at Meihsien, Shensi, as the result of a local revolt on the part of the soldiery who had demanded and were refused three months' pay in advance. Many lives were lost, and the city plundered, including the Mission premises. Mr. and Mrs. Middleton and Miss Knox, happily, were absent at the time, the former on a visit to one of their outstations and the latter at Sianfu.

In Shansi an excessive rainfall has been threatening to ruin the autumn crops, whilst from other provinces prolonged drought is reported with similar results. In many districts, however, the harvests this year have been exceptionally fruitful.

We learn from Mr. Bourne that much of the country round Shuntehfu, in the province of Chihli, has been devastated by floods. The rainfall there is said to have been the heaviest for over seventy years. The rivers rose in the night and swept away hamlets, parts of villages, and whole fields of crops. Several Christians suffered badly, whilst many lives were lost.

You will, I know, be pleased to hear that the results of the last Oxford Local Examinations held at the school for the children of our missionaries at Chefoo are again most gratifying. Forty-two candidates entered and all of them passed, twenty-three obtaining honors. One of the latter, a son of a missionary of another Society, secured the eighth place out of nine thousand. Truly all the members of the Mission who are parents have cause for thanksgiving to God for the care bestowed upon the education of their children in the schools which have been established at Chefoo and Kuling.

Mr. Robert Gillies writes that there is a revival of the Confucian sacrifices in the cities around Hotsin, in Shansi, and the educated classes are talking much about "the Confucian holy religion," whilst amongst the people idolatry is apparently becoming increasingly prevalent.

Since the date of my last letter over six hundred baptisms have been recorded, including twenty at Yunnanfu, that city in which in the past there has been so much sowing, with so little reaping, and two hundred and nineteen, the most of whom are Miao, in the district of Anshun, Kweichow. From many of our stations fresh inquirers are reported. The aggregate of these must now be great; for throughout China there is a very large number of men and women who have abandoned idolatry, and whose hearts and minds have, in some measure at least, been influenced by the Gospel. I would ask special prayer that multitudes of these may soon definitely decide for Christ.

Mr. A. Berg reports that a conference for Chinese Church leaders from all the stations of the Swedish Mission in China in the provinces of Honan, Shansi and Shensi, was held at Yuncheng early in September. Twenty-five were present. Each day was begun with a Scripture exposition and a prayer meeting, whilst the forenoon and afternoon sessions were devoted to the consideration of subjects relating to the purification and upbuilding of the life alike of the individual believer and that of the Church collectively. He adds:—"A small room was set apart as a 'watch tower' for those who desired to wait upon God more undisturbed, and it was sweet music to hear the voices from within of those who there pleaded with God."

Mr. Ystenes writes that, during the last year, in his itinerations for the preaching of the Gospel and the selling of Christian literature, he has covered over 1,300 English miles in Shansi. On one occasion within three hours he sold 1,300 cash worth of Scripture portions.

Mr. J. H. Edgar, who has been taking charge of the work at the South Gate, Yangchow, during the last year when the disturbed conditions in Western China have made it impossible for him to return to the Tibetan frontier, has made a number of journeys from that centre. On one of these the Gospel portions and tracts sold and given away amounted to 1,052. He subsequently visited the pilgrims who were worshipping the local Goddess of Mercy and distributed nine hundred tracts, mostly amongst women, priests and incense dealers.

Mr. P. Oleson informs us that at Chenyuan, Kweichow, the work goes on quietly. Gospel meetings are held every evening, and when the weather is fine they are well attended. The meetings for Christians are much appreciated. Those who have been baptized take part in preaching the Gospel, a man named Shen had just returned from an itineration on which he sold over 20,000 cash worth of books, besides doing much preaching. Idols have been removed from several homes.

One of the most encouraging features of the work at the present time is the ready sale which our workers find for Scripture portions and other Christian books, and who can tell what may not be the result of the wide circulation of the Divine message.

Mr. G. Cecil-Smith writes that, at Kweiyang, in the same province, the street chapel meetings draw big crowds, and some of the hearers afterwards attend the regular services. On one occasion he counted over sixty men sitting and some thirty more standing.

Miss Haslam reports one hundred and seven girls on the school roll at Paoning, with an average attendance of eighty-three. Two of the scholars were baptized some time ago, and there are other seven who have professed conversion. Our sister writes:—"I should much value prayer for the school. We have had several girls from wealthy families, and now in visiting their homes we receive a most hearty welcome."

So many references of an unfavorable character have been made, in the letters received, to the conduct of soldiers during the recent revolt, that it is most refreshing to turn to one of the opposite nature. Miss Guex, writing from Changshan on the 27th September, says:—"We have been cheered lately by the visits of three believing soldiers baptized in Ningpo. Two are particularly earnest. One of these is now in Huapu, and our evangelist writes:—'The young disciple is full of the Spirit's power and is fearless in his testimony to the truth.' Two days ago he brought between ten and twenty of his comrades to the Huapu preaching hall, asking the evangelist to tell them all about Jesus and His salvation. One of the two who are still here has brought $1, and the other $4, for the Lord's work. The latter when asked could he afford to give so much replied, 'I know I have a Father in Heaven, and all I have is from Him. I have no use for this money now, so I give it back to Him: it is safer with Him, and He will use it better than I can.'"

Mr. H. F. Ridley, Siningfu, Kansu, writes:—"We have recently had the joy of receiving eight men and five women into the Church by baptism, eight of the number being members of one family named Sing. This blessed result is the outcome of the earnestness of one of our Christians, a relative of the family. The outlook here is very hopeful.

# Editorial Notes

MR. and Mrs. Frost would announce the marriage of their eldest son, Ellinwood, to Miss Mildred M. Purves, at Princeton, upon November 12th. In doing this, they beg to thank the many friends who have remembered them by sending their congratulations. Mr. and Mrs. Ellinwood Frost have taken up their residence for the winter at Cedarhurst, Long Island. Mr. Frost is now acting as the General Secretary of the National Bible Institute of New York City.

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There has been need, since the deaths of Drs. Harris and Parsons, of additional members for the Toronto Council, and much prayer has been offered that God would raise up suitable men for these positions. We are thankful to say that this prayer has been answered, and that we have been guided to ask to act with us the Rev. John McNicol and the Rev. Andrew S. Imrie, both of Toronto. These brethren have kindly accepted the invitation given to them, and henceforth they will be numbered amongst our advisors. May we commend these servants of the Lord to the prayers of all those who remember our work before God.

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Mr. Stark reports that the results of the last Oxford Local Examinations, in connection with the Mission Schools at Chefoo, have been most encouraging. Forty-two candidates entered and all of them passed, as many as thirty-three obtaining honors. One candidate, the son of a missionary of another Society, secured the eighth place out of nine thousand contestants. This, surely, is the blessing of God upon the work of the Schools and we are very grateful for it, especially as the spiritual blessing is equally manifest.

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Earnest prayer was offered at the beginning of the year, that the Lord would be pleased to make this a special soul-saving year. It appears now, that this prayer has been heard and answered, for the number of baptisms reported is a large one. It is too early as yet to speak of the year as a whole, but we have already received word that there have been over 2,500 professions of faith in Christ. We thank God and take courage, giving Him all the praise.

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One has said that "the church is in a dilemma because God answers prayer." And this is true. Of old, men asked God to open doors the world around, and it has been done. Later, men asked God to raise up laborers to pass through these opened doors, and this has been done. Still later, men asked God to save souls, to establish churches, to extend the work outward from every station, and this has been done. And now we face this condition of things—the missionaries are overwhelmed with the work which our prayers have created; they ask for more laborers to enter into their labors and thus to enlarge their service; they plead for greater temporal supplies in order that they may take advantage of the opportunities which are before them; and in every way they cry, not, "Halt!" but, "Forward!" And what about us at home? We are aghast at the audacity of these missionaries and at the immensity of the situation; in short, that God has done what we asked Him to do! And we cry, not "Forward!" but "Halt!" And over the field of battle and conquest comes the echo of a sorrowing Voice which sounded long ago: "O thou of little faith, wherefore didst thou doubt?"

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The frontispiece of "The Outlook of Missions" raises the question whether we are justified in using the term, "Christian America," and whether truth does not demand that we should speak of our country as, "Heathen America." The estimated church connection in some of the leading cities of the country is given as follows: in Boston, one in eleven; in New York, one in thirteen; in Buffalo, one in fourteen; in Cleveland, one in fourteen; in Chicago, one in fifteen; in Denver, one in eighteen; and in San Francisco, one in thirty-eight. That is, for instance, in old-time religious Boston, for every one person in the church there are eleven persons outside of the church. And what these proportions work out to, as related to the whole of the United States, is seen from the further figures which are given, namely, that amongst eighty-eight millions of people, there are only twenty millions to be found in connection with evangelical churches. When the full force of these facts is realized they become appalling. Here are sixty-eight millions of people, either indifferent or opposed to the claims of Christ, and hence they are in this land and in the world at large as a menace to all that is truly good and holy. Surely, there is need for prayer and service, not only abroad, but also at home.

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"O Lord, how manifold are thy works! in wisdom thou hast made them all;" (Psalms 104: 24). David had no telescope with which he could study the various objects upon the earth. He saw only what his unaided eyes could see. And yet he was lost in adoration and praise as he looked down or up, beholding all as the marvellous handiwork of God. Now, in our times, we see what David could not see, and the effect should be to greatly increase our wonder and thanksgiving. To illustrate, it would take—as the "Book of Knowledge" shows—an express train, travelling constantly at the rate of sixty miles an hour, one hundred and sixty-six days to reach the moon, one hundred and seventy-seven years to reach the sun, seven hundred and forty years to reach Jupiter, one thousand four hundred and seventy years to reach Saturn, three thousand one hundred and sixty years to reach Uranus, five thousand and fifty-five years to reach Neptune, and actually, forty millions of years to reach the nearest star. This is the vastly perfect way in which God has flung worlds into space. And also, if one turns from such observation to earth to contemplate a flower, or even a blade of grass, one finds the same vastness of perfection there as in the heaven above. Before such facts, the true scientist is he who sees, who understands, who worships, and who adores.

Ebenezer

以便以謝耳

"Hitherto hath the Lord helped us."